Celebration of Mawlid Al-Nabi

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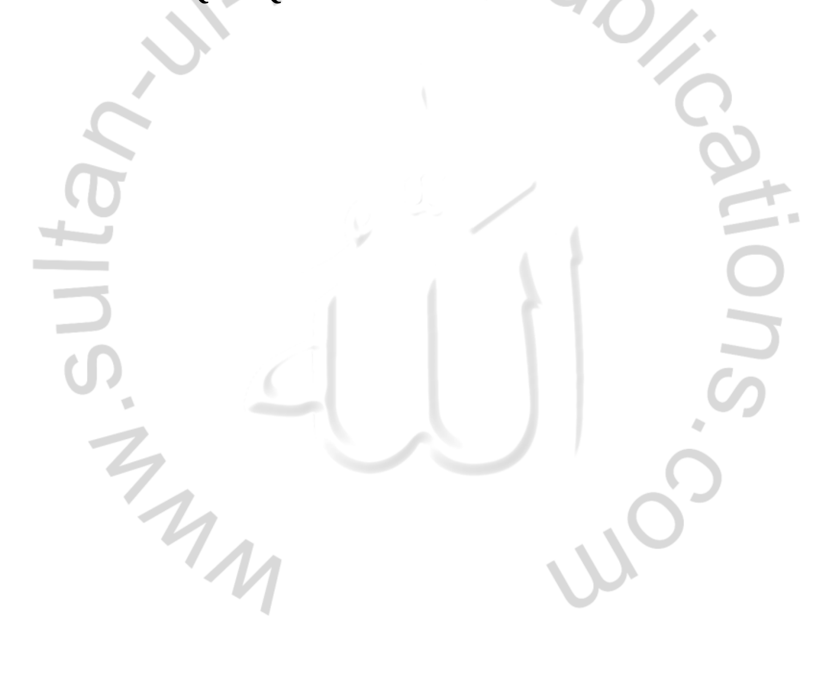
Translated
Yasmin Khurshid Malik Sarwari Qadri



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English Translation of Urdu book

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AUTHOR'S DEDICATION

I, the humble slave, present my book *Haqeeqat Eid Milad-un-Nabi* in the compassionate court of my lord, Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam*, who is the reason of creation of the universe, mercy for all the worlds, beloved of Allah, seal of the Prophethood, source of generosity and munificence, the pride of existence and the total authority upon *Faqr*. I fully hope that he will accept and approve my effort in his exalted court and this book will prove to be a source of his intercession for me.



CONTENT

PREFACE

Countless praises for Allah the Alone whose Oneness prevails the universe. Infinite salutations and peace upon the beloved of the Divine, Prophet Mohammad who is the perfect manifestation of Allah. Blessings upon the People of Cloak whose association is the source of success in both the worlds. May Allah be pleased with the Companions of the Prophet who reflect his pure light.

I would like to write the great purpose of the English version of Urdu book of my spiritual guide *Haqeeqat Eid Milad-un-Nabi*. It was the desire of my spiritual guide, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman that all his books may get translated in English as it is a widely understood language. The noble and Divine message must be prevalent in the entire world. Thus this book namely *Celebration of Mawlid Al-Nabi* is one among the series of his translated books.

Many thanks to my spiritual guide, the present thirty-first Shaikh of Sarwari Qadri order of mysticism, who assigned me the honour of translating his book which depicts the sublimity of such an event like the birthday celebrations of the Holy Prophet whom nobody can excel in the whole universe as regards his physical as well as spiritual attributes. The main concern of the author is to dispel the clouds of confusion about celebrating the birthday of Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam*. Some sections of the world of Islam have misconceptions regarding the celebration and proclaim it invalid, heresy *(bidah)* or unislamic etc. This book aims at removing all such fallacies and assumptions.

The author starts by discussing the Prophet's birthday festival before the advent of Islam even one millennium prior to his birth.

He narrates how eagerly the felicity of his arrival was celebrated in the streets of Yathrib (modern day Madina) one thousand

years before the anticipated birth of the last Prophet who would be completing the religion of Allah which started from Prophet Abraham.

The writer advocates the celebrations of Mawlid in the light of authentic Hadiths and verses from the Quran along with proofs from the celestial world of souls, from the Sunna of Allah, from the earlier Prophets and from the lives of Companions of Prophet Mohammad.

The book also involves references from the great work of the legendary figures of Islam and depicts how in different cities of Islamic world, functions and feasts were arranged so much so the processions were taken out rejoicing over the blessed occasion of 12^{th} *Rabi al-Awwal* (Islamic month). Thus the book carries a satiating debate on proving the validity of celebrating the Prophet's birthday, as well as the rewards from Allah for the lovers expressing their love for His beloved are mentioned. Most of the Saints and rightful scholars would arrange assemblies of encomiums and recitations on Mawlid. Hence the exalted author gives every reason and logic of celebrating it rightfully excluding all nonsense and forbidden things. In this way the great author unfolds every veil upon the issue and tries his utmost to convince the opposers and those who object in one way or the other.

Yasmin Khurshid Malik Sarwari Qadri

Lahore, October-2021

FOREWORD

By Sahibzadi Muneeza Najib Sarwari Qadri

The book discusses how sad it is that many consider Mawlid as heresy *(bidah)*, an unnecessary invention in Islam. Pity on such Muslims who celebrate birthdays of themselves and loved ones but consider the same for our beloved Holy Prophet as unnecessary. Hypocrisy!

Mawlid is the modest celebration by 'praising' and remembering the life of the Holy Prophet be it in the form of poetry or prose. Ironically, the ulemas feel the need of self-praise and find it flattering when others praise them. Same is the case with any person; a mother wishes recognition from family, a father wishes gratefulness for being the breadwinner, a child needs praise for accomplishments but when it comes to celebrating a day by 'praising' the Holy Prophet then many people declare it heresy. Why?

Well, the book in hand gives literary arguments that Mawlid is a celebration for everyday in the light of Quran, Hadiths and traditions. The book has beautifully woven the facts that Mawlid is equally celebrated in the heavens as well as in the world with great zeal and fervour. Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman's beautiful and intricate style makes the book an instant read.

It is the celebration for Muslims to be grateful for every breath breathed humanly with kindness, mercy, compassion so on and so forth because it is all taught by Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam*. He extended the illumined hand and took humanity out of darkness and evil. It is something to be grateful of and not forgetful and negligent about.

It is easy to recite shahada nowadays that there is no God but Allah and Mohammad is the Messenger of Allah but we should not forget the fact that the first Muslim, Prophet Mohammad (pbuh), recited it in front of tyrants. If tyrants word is confusing and seems a thing of the past then how about this description that he recited it in front of the most powerful men of his age. He was alone and now after more than fourteen hundred years of death, he has 1.9 billion followers devoted to him like no other followers of any religion. Every second of his life deserves all the praise in the entire universe.

The Prophet's People of the Cloak *(Ahl al-Bayt)*, sacred Family members and his Companions also celebrated Mawlid in their own ways because everything they ever did was to declare Oneness of Allah and to glorify his Prophethood. They were true lovers and acted as planets are to the sun. Every battle they fought, every sacrifice they made and wealth they poured at the sacred feet of the Prophet was in his love. Their every act was to praise the Holy Prophet. The silence of the Companions in the presence of the Holy Prophet and sitting so still as if birds are on their heads, all this is Mawlid. Time and ways change but the essence should always be there otherwise the spirit of Islam will be lost.

This beautiful book by my spiritual guide, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman has always made me emotional and all those emotions flew back while proofreading its English translation. Sultan-ul-Ashiqeen is intelligent, kind and a man of wisdom. There should be more words for him but his personality everytime overwhelms that how to pour everything in just a few pages. I will add only one short detail about Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman and all of his disciples are aware of it. Nowadays everyone shouts, be it television, social media or common people to get a point across and sadly that has become the standard of fact and truth. In

contrast, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman is so polite and gives factual reasoning from Quran, Sunna, Hadiths and sharia as well as quotes and examples from scholars all over the world. He also does not shy away from adding practices and quotes from different schools of thought of past and present people. He finally leaves the opinion on the person reading his work or questioning him. Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman never forces his opinion but also never hesitates from saying the truth.

Sultan-ul-Faqr Publications under the leadership of Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman has taken praise-worthy steps by publishing Sufi literature in Urdu and English languages. This book is one of its attempts and a success in keeping the soul of Islam alive.

Now, translating from one language to another has at times its limitations yet this translation by Yasmin has kept the message and the spirit intact making it a quick and an instant read. If you are an Urdu reader or an English one, you will be mesmerized by the beautiful truth in both books. Therefore a highly recommended read that should be a part of library and reading list of every true lover of Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam*.

FOREWORD

By Mrs. Ambreen Moghees Sarwari Qadri

Allah says in a *Qudsi* Hadith:

- لَوْلَاكَ لَمَا خَلَقْتُ الْاَفْلَاكَ

Meaning: If it was not for you (O My beloved Mohammad) I would not have created the universe.

The entire universe including the mankind, owes its existence to the sacred existence of Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam*. Allah sent him as compassion and mercy for His creation:

- وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ (۲۱:۱۰۷)

Meaning: And (O Esteemed Messenger) We have sent you as a compassion for all the worlds. **(21:107)**

Prophet Mohammad is the beloved of Allah and the source of righteousness for mankind. Allah Himself celebrates his sacred existence by sending peace and salutations upon him along with His angels and commands the believers to do the same:

- اِنَّ اللّٰهَ وَ مَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا (۳۳:۵۶)

Meaning: Surely Allah and (all) His angels send blessings and greetings on the Holy Prophet. O believers! Invoke blessings on him and salute him with a worthy salutation of peace abundantly (and fervently). **(33:56)**

Love of the Holy Prophet is an attribute of Allah and faith for the true believers. Celebrating the day of beloved's birth is an expression of love for him and gratitude towards Allah for

sending His beloved as mercy among us. It is strange why a group of Muslims consider it heresy or polytheism. Surely this group is deprived of love of the Prophet whose religion they follow, through whom they got the Holy Quran and true guidance. Not only that, they are depriving their coming generations too from this greatest blessing. How unfortunate!

The book *Mawlid Al-Nabi* is a great gift presented in the court of the Holy Prophet by his great lover Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman. How dedicatedly and reverently he has researched and collected the proofs that celebrating the birth of the Holy Prophet is a practice continued by our righteous ancestors since centuries, even before his arrival in the world, and is not an innovation. Alongside he also quotes authentic statements of veteran ulema of all sects of the nation which endorse that celebrating the birth of Holy Prophet is not at all a heresy rather a source of benedictions.

The translator Yasmin Khurshid Malik who is a co-translator with Sahibzadi Muneeza Najib and I in many projects by Sultan-ul-Ashiqeen, has done her best in this book as well. Her diction is beautiful as always and her dedication towards her work is obvious. She has marvellously conveyed the message given in Urdu book *Haqeeqat Eid Milad-un-Nabi* and while translating it in English she has kept the spirit of the book intact.

May Allah kindle the love of His beloved Prophet in the hearts of entire umma and make this book a source of it. Ameen

TERMINOLOGY

DUA

Calling upon Allah in private or public prayer to express a lawful wish or desire.

ENCOMIUM

Encomium is used for *Naat* that is poetry in the praise of the Holy Prophet. See ‘Hymn’.

HARAMAYN

Haramayn refers to the two Holy cities together, Makkah and Madina and especially the two sacred mosques, Masjid al-Haram and Masjid al-Nabawi within these cities.

HEJAZ

Hejaz is a region in the west of Saudi Arabia. It was a province till the Ottoman Empire that included the cities of Makkah, Madina, Taif and Jeddah. All these cities hosted the pilgrims of Hajj that is why province was named Hejaz being associated to Hajj. Hejazi is also one of the attributive names of the Holy Prophet.

HERESY

Heresy is used for Arabic word *bidah* (بدعة). It loosely means innovation. Most often the term stands for such a newly invented practice that is in opposition to Quran, Hadith and Sunna. Moreover, innovation can be both in religious matters as well as worldly. It can be both a heresy (wrong innovation) or acceptable, and in some cases even praiseworthy.

HYMN

Hymn is for *Hamd* and it means praise for Allah in the form of poetry whether written or spoken. See 'Encomium'.

IJMA

Ijma (اجماع) is an Arabic term that refers to consensus or agreement of Islamic scholars or Muslims on a point of sharia as stated in Hadiths:

◀ إِنَّ اللّٰہَ لَا یَجْمَعُ اُمَّتِیْ عَلٰی ضَلَالَۃٍ (ترمذی۔۲۱۶۷)

Meaning: No doubt, Allah will not gather my umma on an error. **(Tirmidhi 2167)**

◀ إِنَّ اُمَّتِیْ لَنْ تَجْتَمِعُ عَلٰی ضَلَالَۃٍ (ابن ماجہ۔۳۹۵۰)

Meaning: Certainly, my umma will not unite on an error. **(Ibn Majah 3950)**

Such consensus forms one of the basis of exegesis of sharia along with Quran and Sunna. When consensus is established it becomes a precedent and rule.

ISLAMIC CALENDAR

The Holy Prophet's migration from Makkah to Madina is identified as an epoch of Islamic calendar of twelve months. It is represented by AH.

KUTUB AL-SITTAH

Kuttub al-Sittah literally means 'the six books'. They are six books of Hadith collection; *Sahih Bukhari*, *Sahih Muslim*, *Sunan Nasai*, *Sunan Abu Dawood*, *Jami al-Tirmidhi* and *Sunan ibn Majah*.

PEOPLE OF THE CLOAK

For the Arabic phrase *Ahl al-Bayt* (اهلِ بیت) which means ‘People of the Prophet’s house’ and refers to the five most sacred personalities; the Holy Prophet himself, his loving daughter Fatimah, her husband Ali ibn Abi Talib and their beloved sons Hasan and Husayn. The term ‘People of the Cloak’ is used for them as when verse 33 of sura *al-Ahzab* mentioning the Holy Prophet’s household was revealed, he took them under his cloak and recited the said verse.

QIYAM

Qiyam is an Arabic word literally meaning ‘to stand’. In Islam it is to offer any kind of devotion in standing position. Muslims offer salutations in the court of their beloved Prophet while standing to express their respect and love for him.

RABI AL-AWWAL

Rabi al-Awwal is the third month in the Islamic calendar which is the month of celebration of Mawlid because the Holy Prophet was born on 12th *Rabi al-Awwal*.

SALAWAT

Muslims invoke blessings, peace and salutations upon their beloved Prophet Mohammad through different beautiful words, all of which are a form of Salawat. Allah and angels also send blessings upon Prophet Mohammad as mentioned in Quran:

◄ إِنَّ اللّٰهَ وَ مَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا (۳۳:۵۶)

Meaning: Surely Allah and (all) His angels send blessings and greetings on the Holy Prophet. O believers! Invoke blessings on

him and salute him with a worthy salutation of peace abundantly (and fervently). **(33:56)**

SUNNA

Sunna literally means any tradition practised by a great personality that later on becomes a rule or a custom. Traditionally they are the words or acts of the beloved of Allah, Prophet Mohammad which are followed by good practicing Muslims altogether. Though, as stated earlier, it can be any tradition even a tradition of Allah like celebrating Mawlid in the world and realms beyond.



CHAPTER-1

MAWLID AL-NABI

The Arabic word ‘Mawlid’ means celebration of birth and *al-Nabi* is Arabic for the Holy Prophet. ‘Mawlid al-Nabi’ is to celebrate the sacred birthday of Prophet Mohammad *(sall’Allahu alayhi wa’alihi wasallam).* With the passage of time, the word Mawlid has become associated only with the birth celebration of Prophet Mohammad. Some people declare it as an innovation in Islam on the pretext that it has not been celebrated during the times of the Holy Prophet and his Companions. However there are so many such things and learnings which were not present during their times but afterwards, they came into execution through consensus *(Ijma اجماع).*

Although I will prove in this book that the happiness of the Prophet’s birth was not only celebrated by Allah but also during the period of Prophethood as well as in the times of his Companions, then of their companions and then their successors. The most important is that why should we not celebrate birth of the Holy Prophet as an Eid who is the esteemed personality due to whom Muslims got two Eids (Eid al-Fitr and Eid al-Adha) along with righteousness and straight path.

According to some people, no Mawlid is celebrated in the present age in Makkah and Madina nor even in the whole Arab region. For their kind information Islam came more than fourteen hundred years ago. The present era they mention about, started eighty or seventy years back after the second world war and the decline of Ottoman Empire. Till Ottoman Empire Mawlid was celebrated with all the sanctity and reverence not only in Makkah and Madina but also in the entire Islamic world. It is not a fabricated or a fictional tale rather it exists with all the facts and

logic on the pages of history. The purpose of this book is not to hurt anyone but to present the truth. As the Hadith says, “He who abstains from saying the truth is a dumb Satan.” It is historically proven through the sayings of truthful scholars that till the Ottoman Empire, Mawlid was celebrated in the Arabian world with all the splendour. The world was destined to receive the blessing of faith and righteousness only after the arrival of the Holy Prophet. All the bounties and benedictions of the world and hereafter are due to him. That is why Allah made his personality a blessing for all the realms, and obliged and rewarded the believers (Momin).

MAWLID IN THE REALM OF SOULS

Allah Himself held the very first celebration of Mawlid in the realm of souls. In the Divine congregation all participants were Prophets. The purpose of this conference was to describe the prestige, marvels and attributes of Prophet Mohammad. All the Prophets were taken into an oath to believe in him and then Allah Himself, along with them, became its Witness. In the Holy Quran, elaboration of the glory and splendour of Prophet Mohammad in the meeting is told in these words:

◄ وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ اِصْرِىْ ؕ قَالُوْٓا اَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ (۳:۸۱)

Meaning: And (O Beloved, recall) when Allah took a firm covenant from the Prophets, “When I give you the Book and wisdom, and then there comes to you the Messenger (who is exalted in glory above all and) who shall validate the Books you will have with you, you shall then, most certainly, believe in him and most surely help him.” Allah said, “Do you affirm, and on

this (condition) hold fast to My heavy Covenant?" All submitted, "We affirm." Allah said, "Bear witness then, and I am also with you amongst the witnesses." **(3:81)**

Thus a gathering for the glorification of Prophet Mohammad is a Divine Sunna. The very first assembly was held by Allah Himself.

Allah says in the Quran declaring His benedictions:

◄ وَاِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا (١٦:١٨)

Meaning: And if you want to count the favours of Allah, you will not be able to number them all. **(16:18)**

Allah makes one obliged to recognize His blessing of sending the most beloved Prophet Mohammad, though He never makes anyone realize any of His blessings:

◄ لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ (٣:١٦٤)

Meaning: Indeed Allah conferred a great favour on the believers that He raised among them (the most eminent) Messenger from among themselves. **(3:164)**

Is it not essential upon us, the Muslims, to be grateful for this great favour too? Surely it is incumbent! Rather the remembrance and gratitude for this great blessing is a Divine order.

◄ وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (٩٣:١١)

Meaning: And proclaim (well) the bounties of your Lord. **(93:11)**

One of its ways is that people collectively recite Allah's praise and hymn on such a great blessing and acknowledge his beloved's marvels and perfections. The more the people become aware of the Prophet's excellence, the mighty fire of his love will keep intensifying in their inwards.

GREETINGS OF ALLAH ON THE BIRTH OF OTHER PROPHETS

Allah Himself persuaded as well as initiated celebrating the Mawlid of his beloved by sending greetings on the birth of His other Prophets. In sura *Maryam,* Allah says referring to the birth of Prophet John (Yahya).

- ◄ وَسَلٰمٌ عَلَيْهِ يَوْمَ وُلِدَ (١٩:١٥)

Meaning: And peace be upon him (Yahya) the day he was born. **(19:15)**

The words by Jesus Christ are:

- ◄ وَالسَّلٰمُ عَلَيَّ يَوْمَ وُلِدْتُّ (١٩:٣٣)

Meaning: And peace be upon me on the day of my birth. **(19:33)**

CELEBRATION ON THE BIRTH OF THE HOLY PROPHET

Allah created an atmosphere of celebration in the universe on the birth of the Holy Prophet, so that the felicitations and celebrations of his Mawlid are proclaimed as the Sunna of Allah. To be short:

1) At the time of birth of the Holy Prophet the world was illuminated by descending the stars.
2) The entire earth was illuminated with Divine light from the east to the west, so much so respected Amina saw the palaces of Syria from her place.
3) The celestial realms and paradise were perfumed with sweet fragrance and their doors opened.
4) The flags were hoisted in the east and west and on the roof of Kaaba.

5) Seventy thousand houris of paradise descended for reception. Most of them were appointed at Amina's house.

6) Thousands of angels were deployed for the reception.

7) The heavenly birds descended for the reception.

8) At the time of his birth, exalted Amina got a heavenly drink as congratulation.

9) All the animals of Quraish of Makkah were granted the power to speak for the expression of their delight on his birth.

10) At that night all the angels on the Divine command descended and started to congratulate each other.

11) On the day of his birth, the sun was also rendered extraordinary Divine light.

12) At the time of birth, the mountains, rivers and oceans celebrated in their respective state. The hill tops raised higher than usual. The levels of rivers and oceans ascended with high tides and the creatures in the sea also congratulated each other.

13) To celebrate the happiness, the Arabian women were blessed with sons throughout the year, so that no daughter should be murdered according to the tyrannical traditions of the dark Arabia's ignorance.

14) In the felicitation of the Prophet's Mawlid, the trees of Arabia were heavily ladden with fruits. The barren fields flourished and famines were replaced with greenery and freshness.

15) On his birth night, the Minarets made with Emeralds and Garnets were lit in the heavens which were shown to the Holy Prophet on the night of Miraj and he was informed that those had been illuminating since his birth night.

16) At the night of Mawlid, seventy thousand scented trees ladden with fruits were grown on the banks of pond of Kauther in the paradise.

THE DESCRIPTION OF MAWLID IN HADITHS

- It is a tradition by Ibn Abbas that some Companions were conversing about the levels and perfections of different Prophets. One of them said that Prophet Abraham was friend of Allah *(Khalilullah)*. The second said that Prophet Moses was the one who conversed with Allah *(Kalimullah)*, the third added that Jesus Christ was soul of Allah *(Ruhullah)* and another added that Adam was Allah's sincere friend *(Safiullah)*. The Holy Prophet came and said, "I have heard your discussion that is all true. Now listen about me! I am the beloved of Allah and I am not proud of it."[1] **(Mishkat Al-Masabih)**

Just consider! Is it not the assembly of Mawlid? If such assemblies were not allowed, the Holy Prophet would have forbidden them. Hence another proof for the celebration of Mawlid is present in the Hadiths of the Prophet.

To celebrate joy on his arrival is a symbol of faith. When he came to Madina, all men and women went on rooftops while children and slaves were waiting impatiently in the streets. All were chanting slogans, "O Mohammad the Prophet of Allah! O Mohammad the Prophet of Allah!" The girls of Najjar tribe were reciting encomium while beating tambourine:

[1] Prophet Mohammad had every marvel but he took pride only in *Faqr* which is the Essence *(Zaat)* of Allah Himself. *Faqr* has been discussed in detail in book *Sufism-The Soul of Islam*.

طلع البدر علينا من ثنيات الوداع

وجب الشكر علينا ما دعا الله داع

Explanation: The full moon (Prophet Mohammad) has risen upon us from the hills of Widaa. It is essential for us to express our gratitude for the Holy Prophet till there are believers who pray to Allah (till doomsday). [2]

The Holy Prophet expressed his gladness over it.

One more tradition is copied from *Sahih Bukhari*:

❖ Sobia the maid of Abu Lahab told him the news of birth of his nephew (the Holy Prophet). He pointed with his finger towards her and said, “Go! You are free from now.” Abu Lahab died in the state of infidelity. Once he came in the dream of Abbas and said, “Being parted from you, I am facing severe torment and given water only on Monday by this finger (with the signal of which Sobia was freed).” **(Bukhari 5101)**

All the exegetes of Hadiths agree that if a pagan like Abu Lahab was rewarded for expressing delight on the Mawlid of Holy Prophet as his nephew, imagine what would be the glory of a Muslim who celebrates Mawlid in the love of his Prophet, the beloved of Allah.

❖ The Holy Prophet fasted on Monday. When asked about it, he said, “I was born on Monday and the first revelation of the Quran upon me was on Monday too.” **(Mustadrak 4179)**

Thus it is evident that the joy of his birthday and revelation of the Quran had also been celebrated by the Holy Prophet himself. Furthermore, in his presence many assemblies occurred in which the encomiums were recited. Hasaan ibn Sabit, Ka’b ibn Zuhayr and Abbas described his illuminated characteristics, contradicted

[2] Only two verses are written.

his enemies and the Holy Prophet honoured all of them with rewards. Were those not the congregations of Mawlid? If not then what else is called the assembly of Mawlid?

- Aisha bint Abi Bakr says, "No doubt the Holy Prophet and Abu Bakr Siddiq have been mentioning about Mawlid in my presence." **(Majma al-Zawaid, Tabarani, Kabir)**

Abu al-Hasan al-Haythami says, "This is an authentic Hadith."

If seen beyond prejudice, then how obviously this tradition endorses the validity of Mawlid.

- Arbaz ibn Sariyah relates that the Holy Prophet said, "I am the slave of Allah and the seal of Prophethood since the time when Adam was still between clay and water. I am the prayer of Prophet Abraham,[3] the good tiding of Jesus Christ and the dream of my mother. She saw Divine light on my birth with which the palaces of Syria were visible. Mothers of all Prophets are made to witness such marvellous events (before or on their birth)." **(Musnad Ahmad 17295, Dalail-un-Nabuwwah)**
- Arbaz ibn Sariyah narrates that the Holy Prophet said, "No doubt, I was declared the seal of Prophethood when Adam was yet in the process of creation. Soon I will intimate you about its reason. I am my ancestor Abraham's dua and the good news given by Christ to his nation and my mother's dream that a Divine light emitted from her which made the palaces of Syria visible to her." **(Mustadrak 4175)**
- The Holy Prophet said, "I am the prayer of Prophet Abraham, the good tiding of Jesus Christ and my mother observed at

[3] Prophet Abraham prayed to Allah:

◄ رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ (۲:۱۲۹)

Meaning: O our Lord! Raise up from amongst them the exalted Messenger (Mohammad), who shall recite to them Your revelations, teach them the Book and wisdom, and purify and sanctify them. **(2:129)**

the time of my birth that the Divine light emitted from her sacred body with which the buildings of Bosra were illuminated. **(Al-Mustadrak, Seerat Ibn-e-Hisham, Tabqaat Ibn-e-Saad)**

From these two Hadiths, it is proven that Allah illuminated all the world on Prophet Mohammad's birth. If a Muslim lights lamps or candles on the day of Mawlid, he follows Allah's Sunna.

ASSEMBLY OF MAWLID AND THE SACRED COMPANIONS

- A Hadith is present in Tabarani, Kabir and Musnad Ahmad ibn Hanbal that one day Companions were gathered. The Holy Prophet saw his slaves together in that manner and asked, "What is this meeting for?" The Companions answered, "We are sitting for the glorification and praise of Allah as He blessed us with righteousness of His religion and obliged us through you." The Holy Prophet said, "Allah is expressing His delight among the angels on this one of your deed." **(Tabarani, Musnad Ahmad ibn Hanbal)**

Is this Hadith not enough for holding the celebration of Mawlid as on that day Allah blessed us with His beloved Prophet!

- Jalaluddin Suyuti says, "For me, the base of celebrating Mawlid according to Hadiths is Holy Prophet's practice of showing his gratefulness to Allah by slaughtering animals in Madina in the happiness of his birth."

Some people declared this practice of the Holy Prophet as *aqiqah*[4]. Though Suyuti rejected this notion and said that *aqiqah* was held by his grandfather, Abdul Muttalib and it is done only once in life. His practice of slaughtering animals was meant to express his gratitude to Allah for sending him as the

[4] *Aqiqah* is the Islamic tradition of sacrificing goat/s on the occasion of a child's birth.

compassionate for all the worlds. This event is advocating that he celebrated his birth.

- ❖ Jabir ibn Abdullah says that there was a maid of the family of Holy Prophet who served them. Her name was Barirah. She came across a person who said to her, "O Barirah cover your head, certainly Mohammad cannot save you (from Allah's wrath with his intercession)." Jabir ibn Abdullah further narrates, "Barirah told the incident to the Holy Prophet. He came outside while dragging his cloak and his cheeks were red. We used to sense the anger of the Holy Prophet by his dragging of cloak and red cheeks. We took out weapons and went to the Holy Prophet and asked, 'O Prophet of Allah! Please order us to do anything you want. We swear to Allah Who made you His Prophet, we will obey your order even if you order us against our parents and children.' The Holy Prophet stepped to the pedestal and said after praising Allah, 'Who am I?' We said, 'You are the Prophet of Allah.' The Holy Prophet said, 'Yes! But who am I?' We replied, 'You are Mohammad son of Abdullah son of Abdul Muttalib son of Hashim son of Abd Manaf.' The Holy Prophet said, 'I am leader of all the mankind but it is not a matter of pride for me. I am the first who will be raised from his grave but it is not prideful for me. I will be the first one to enter the paradise but this is also not a matter of pride for me. What has happened to the people who think my relation cannot save them or would not benefit them? The reality is opposite to what they think. Undoubtedly! I will intercede on the doomsday and it will surely be accepted by Allah. Even those blessed with my intercession will be allowed to intercede for others. Even Satan will look forward to my intercession for him'." **(Tabarani)**

It is known from this Hadith that the Prophet himself held the ceremony of Mawlid in which he elaborated his lineage and

family background. It is proved that one of the purposes of celebrating it, is also to condemn the ones who speak ill and keep apparent and inner grudge against him.

THE RIGHT MANNER OF CELEBRATING MAWLID

Two groups have been developed on the issue of celebrating Mawlid. First is the one that is entirely the denier of Mawlid ceremony and proclaim it polytheism and heresy while the other crosses the limits of sharia and commits frivolous actions during celebrations. In my view the conduct of both is wrong and is based on opposition and biasness against each other.

This must be kept in mind that Mawlid ceremony means to hold a congregation for the remembrance of the Holy Prophet, remaining within the limits of sharia, in which the luminous aspects of his sacred personality are discussed. His perfection, excellence, marvels and ranks, the Mohammadan Reality and the great blessing of Allah in his form are described. To take out procession in this happiness, to enlighten people about sharia, reciting encomiums and serving meals according to the financial capacity are included in the description.

CHAPTER-2

CELEBRATON OF MAWLID A THOUSAND YEARS AGO

On migration to Madina, why did the camel of Holy Prophet stop in front of the house of Abu Ayub Ansari. Let us describe the historical reality of eminence of Abu Ayub Ansari.

KING OF YEMEN, TUBBA AL-HIMYARI

This is the scene of the streets and bazaars of Yathrib[5] a thousand years before the migration of the Holy Prophet to Madina. There is a strange and enchanting atmosphere. A caravan of thousands of lovers is moving on with great respect and devotion. People of this caravan are embracing walls of the city madly. Some have teary eyes while eyes of some are flooding with tears. The person walking ahead, at times starts kissing the streets and walls of the houses of Yathrib impulsively and passionately, at times starts staring at them wistfully. This man is not an ordinary person rather he is wearing elegant dress and appears to be the leader of caravan. Though today he looks like an embodiment of humility and manifestation of passionate emotions instead of a glorious royal. He is saying something in a strange state of spontaneity and rapture. His voice and accent are mixed with an intense pang of pain and sorrow. He is speaking reverently and with extreme devotion. His every word is fragrant with passion and desire. He is uttering, "O the streets of Yathrib! Be the witness that Tubba al-Himyari is a true slave of your lord. The bazaars and sacred walls of the houses of Yathrib, be witness! Remember! I am an ordinary devotee, adorer and a lover of your lord. O the sacred and respectable walls and valued

[5] Modern day Madina

doors! I kiss you. I am caressing the dust of your streets rather trying to have the honour of adorning my eyes with the kohl made out of the dust of his feet.

O the land of Yathrib! This sky is highly esteemed and elevated only because it kisses the roof of your city. This dust is revered as it is going to be the place of migration for my lord and leader. Yes it is that station where the sun of fortune is going to rise and due to whose arrival the darkness of the whole world would be removed. There would be Divine light everywhere. The entire ethereal cosmos would be replete with blessings and benedictions. O the sacred land! Here the moon of success would rise by whose light, all the atmosphere would be illumined and the darkness of inwards would fade away.”

The man patrols in all the streets and markets of Yathrib with the same fervour and interest and regards them. He is walking the way as if circumambulating a sacred place and keeps reciting charming Arabic poetry. It seems that he is engrossed in describing the glory of an unseen and unknown beloved.

شهدت على احمد انه رسول من الله باری النسم

فلو مد عمری الی عمره لكنت وزيراً له و ابن عم

وجاهدت بالسيف اعدا و فرجت على صدره كل غم

Explanation: I am a witness that Prophet Mohammad is the rightful Messenger of Allah. O Prophet! If I would live till your arrival, if my age meets yours I would be an inferior slave to you, serve you and be your helper, fight jihad against your enemies and remove every grief from your inward.

We come to know from shuffling the pages of history that the man in the royal dress, reciting poetry in the state of ecstasy in the streets and markets of Yathrib was Tubba al-Himyari whose real name was Himyari bin Wardah and he is famous in history

as Tubba. He was the Emperor of Himyarite kingdom (modern day Yemen) and superior to several kings. All around the world he was the most popular one. When he visited Yathrib one thousand years before the Prophet he was touchy and suffering from pangs of passion remembering his unseen beloved. He was walking worriedly and all his soldiers, courtiers, notables, wealthy ones and ministers were also strolling along as personifications of humility.

MIGRATION OF THE HOLY PROPHET TO MADINA

After one thousand years this city is now Madina. Prophet Mohammad, the illustrious personality along with his Companions is entering while riding Qaswa, the she-camel. People are enthusiastically welcoming this manifestation of Divine light and charming personality. Everyone is trying to have the honour of touching the bridle of the camel and humbly expressing his passion for this celestial person. Innocent little girls are singing gladly that today the full moon has risen from the hills of Widaa. After his arrival in the city everybody is wishing rather trying that this dear great guest should grace his house with his presence. Strange is the atmosphere of the city and the lovers are amazed. The whole city is full of Divine light and everyone is trying to hold the reins of the camel and take the honourable guest to his house but this dignified person suddenly says, "Leave the camel, it is Divinely appointed." Listening to these words all the anxious people made way. The camel stops at a place and sits down but the great rider when does not get down, it stands up again and sits after covering a little distance in front of a door. The sacred rider again does not dismount and then the camel rises to its feet again, comes back and sits again at the previous place. Now it puts down its neck on the earth. The sacred guest of Madina city gets down and signals to alleviate the camel from luggage. A poor but passionate man initiates to

take down his luggage, some other people mustered courage to express their wish, “O Prophet! Please let the luggage be here (at the appointed house) and honour our houses by your stay.” The esteemed guest replies, “Man follows his saddle (this is my chosen home).” Then this respected guest goes to the house where the camel has halted. This is the house of Abu Ayub Ansari. The exalted guest did not disheart his lovers but waited for the Divine command till the camel itself went to the destination and sat there.

Everybody was surprised as why the camel sat at the door of a poor member of Najjar tribe and the exalted guest too dismounted there? Even today, after more than fourteen hundred years every reader of the history is surprised, as what was the discretion underneath that it did not sit at the doors of the rich and wealthy. It did not stop at the signals of the carriers of its bridles and when it sat, it was in front of the door of none other than Abu Ayub Ansari.

جسے چاہا در پہ بلا لیا، جسے چاہا اپنا بنا لیا

یہ بڑے کرم کے ہیں فیصلے، یہ بڑے نصیب کی بات ہے

Explanation: Allah chooses whom He wills. These are orders of His great beneficence. He blesses the selected ones. Similarly, Prophet Mohammad blesses his chosen lovers. How fortunate are those selected by him!

WHY ABU AYUB ANSARI WAS CHOSEN?

Let us reshuffle the pages of history and see why the Holy Prophet called the camel as Divinely appointed and why it stopped in front of Abu Ayub Ansari’s house? Which is the secret that is unfolded and what is the reason which is untold?

History tells us that Tubba the king of Yemen who was awfully majestic, prestigious and pompous, remained predominant in the world due to his intelligence and wisdom for a long era one thousand years before the lord of the universe, the Holy Prophet was born. Mohammad ibn Ishaq writes in his book *Al-Maghazi* that Tubba was one of the five kings who had dominated the world. Even at that time he had a large army in which one hundred thirty-three thousand riders and one hundred thirteen thousand infantry soldiers were included. In his court wise ministers and the members of the empire were always present whose number reached thousands.

Once this Emperor went outside Yemen with his undefeatable army to conquer the suburban areas. When he reached near Makkah having conquered many lands, the people of Makkah neither were impressed by his powerful army nor anyone gave him a warm reception. He became wrathful at the situation. One of the ministers told him that Makkans were very proud of their prestige because the house of Allah ‘Kaaba’ is in this city, that is why they feel proud being its custodians.

The king ordered a massacre and destruction of the city but as soon as he delivered the order he suffered from a very mysterious disease and his ears, nose and mouth started bleeding. He became miserable with headache. Many physicians treated him but he could not recover, at last he was on the verge of death. Observing his helplessness, a wise man came forward and said, “I can treat the king provided I will be replied correctly on my every query.” The king accepted his condition and they went to a separate room. The wise man continued asking questions and he kept replying. When the king mentioned his intention to demolish Kaaba and the massacre of the people of Makkah, he said, “Your majesty it is the reason of your ailment which has made you suffer. Retreat from this vain thought as the House belongs to Allah and He has taken the responsibility to protect it.”

The king renounced his malicious intention on the advice of the wise person and repented sincerely. It is said that the righteous one even had not gone out of the room, the mysterious ailment of the king vanished and he completely became healthy. After that the king circumambulated the Kaaba and threw a grand feast for the people of Makkah in which all and sundry were present. Honey was presented instead of water in the banquet. He got a drape of Kaaba *(Kiswah)*[6] prepared with a rare type of silk but in his dream it was declared unsuitable. Then he got the drape prepared with a fragrant cloth but again it was rejected in his dream. The third time he got prepared a seven curtained *Kiswah* made with silk and a special cloth. After that the king got all the idols removed from Kaaba, adorned and decorated it with embellishments excessively. He locked the door and gave the key to the guard, then he set out to his next adventure.

Conquering several regions he reached Yathrib. The people of Yathrib succumbed to attack, locked the gates of the city and fortified themselves inside. Many months passed, inspite of his undefeatable army he could not conquer the city. Finally he indulged in the investigation of circumstances of the city curiously so that he could find any loophole and attack the city taking advantage of it. Even after months he could not find any success. He could not even get the opportunity of attacking at night. One morning he saw date seeds outside the army's tents and was surprised. He enquired from his army. They told him that sacks full of dates were thrown from above the wall of the city of Yathrib at night which they ate. King Tubba al-Himyari was astonished on hearing this and said, "We have taken siege of the city for months and trying to kill them with hunger closing all import or inlet from outside and want to plunder, loot, murder and devastate people of the city but it is strange that they are

[6] The cloth that covers the Kaaba.

treating their enemies like friends in the state of war.” The king delved into a profound thought, the problem remained unsolved. At last he ordered his scholars to meet the ones of Yathrib. When it was discussed with the scholars and sages of the city, they said, “We have come from remote areas and settled here. Some of us belong to Khaybar and some to other places. Some have come from Syria and some from Egypt but we are Jews. We have read in inspirational books like Torah and Psalms that the last Prophet will come here and we are waiting for him. According to our books and heavenly scriptures the last Messenger will be hospitable as well as affectionate, kind and compassionate. Therefore we are also trying to adopt his attributes.”

Tubba al-Himyari was greatly impressed and admired their good behaviour. It touched his kind heart and he started crying abruptly. He was influenced by their conduct as the Messenger had yet not arrived and the people had started acting upon his sacred attributes. He kept crying and saying, “Had I been born in the blessed times of the Prophet, I would have brought faith in him and become successful. When the Prophet would migrate to this city, being fed up of the oppressions of his community, I would be his servant.” His fondness of seeing the Prophet intensified on listening to the attractive things about him. He asked for the permission of the people of Yathrib to have a pilgrimage of the streets, bazaars and houses of the beloved’s city. Having the permit he entered the city, the entire army was with him. That day he was not a conqueror rather a conquered one, not a king rather a lover. Desperate and sad he was wandering along the procession in the streets and markets. His extreme eagerness and intense passion was such that he started reciting poetry replete with pain and sorrow. The historians tell that his army even started chanting slogans, “O Mohammad! O Mohammad!” He wept vehemently remembering the Holy Prophet.

THE FIRST PROCESSION OF MAWLID IN HISTORY: It is the first procession of Mawlid in history of the world which was taken out one thousand years before the birth of the Holy Prophet in the same city where he had yet to come and which was going to be the city of his migration. It was such a glorious procession in the happiness of birth or arrival of the Holy Prophet that was led by the greatest king of the time. His courtiers, scholars, dignitaries and soldiers with their heads down were walking along with him hand in hand showering respect and devotion. A man gets surprised and stunned at this event. How marvellous is the exalted Prophet in whose honour a procession was taken out one thousand years before his arrival in which the king and beggar, superior and inferior, rich and poor all were participating whole heartedly!

Tubba al-Himyari got the whole city of Yathrib cleaned and constructed grand and beautiful buildings. He wished to live there forever and wait for the last Prophet along with the Jew scholars but the matters of empire did not let his wish be fulfilled. According to some traditions he lived there for a long span of time but in his absence a rebellion burst out in his empire and he had to move back suddenly. To fulfil his wish he got beautiful houses constructed everywhere in Yathrib for the scholars and also made orchards and gardens for their livelihood. Afterwards he wrote a letter, stamped it and locked in a box. Its key was given to one of his chiefs 'Shamol' who was supposed to live there and was strictly instructed to present it respectfully to the last Prophet if he would be destined to live till his era. If he was not fortunate enough to have the honour then exhort his children to pass on the will generation to generation till that blessed day arrives when the Prophet, the perfect guide, graces the world. The subject of the letter was:

"This letter is for Prophet Mohammad who is the son of Abdullah, the seal of Prophethood and the Messenger of Allah, from Tubba

al-Himyari. O Mohammad! I have faith in you and your Book that Allah will reveal upon you and I believe in your religion and Sunna too. I have faith in your Lord Who is the Sustainer and Owner of all the realms and creations. I have accepted the significant blessings of faith which were revealed from your Lord. If I find you I would have every blessing but if could not then please confer upon me salvation on the doomsday. That is because I am the foremost from your umma. For God's sake! Do not forget me that day. I have followed and obeyed you before your arrival and Prophethood. I am steadfast on being your umma as well as the nation of your grandfather Abraham."

THE HONOUR OF ABU AYUB ANSARI: The historical books tell us that this letter traveling generation to generation reached Abu Ayub Ansari. He belonged to Shamol's twenty-first generation. That is the reason, the camel of the Holy Prophet knelt near the house of Abu Ayub Ansari and the Prophet stayed at his house. The Ansars of Madina who helped and favoured the Prophet were the children of those four hundred scholars and sages who were settled by king Tubba. It is proved that the Ansars were not ordinary people.

According to another tradition when the Holy Prophet was migrating towards Madina, Abu Ayub Ansari sent that letter to him through a respectable person so that he could relieve himself from such a heavy trust which was passing on in his family since centuries. During the migration, the Prophet was yet among the Sulaym tribe when the messenger reached him. As soon as the Prophet saw him, he said, "Are you Abu Yaali? Do you have Tubba's letter?" Hearing those words the man was astonished because he did not recognize the Prophet neither the Prophet had ever met him. He asked surprisingly, "Who are you? I cannot see any effects of magic on your face." The Prophet said, "I am Mohammad son of Abdullah and a man of Book. Allah has sent me as His Messenger." Abu Yaali took out the letter from his

pocket and presented to the Holy Prophet. When the Prophet saw the letter, he uttered thrice for Tubba, “Welcome O pious brother!”

THE FOREMOST LOVER OF THE HOLY PROPHET

It is quite obvious from this event as why the Prophet gave a clue that the camel was appointed by Allah and it would halt where its destination was. Hence the world witnessed that the camel of the Prophet stopped at the door of Abu Ayub Ansari and then Al-Masjid An-Nabawi was also constructed there. On this basis Zayeduddin al-Maraghi says, “If it is said that the Prophet did not stay at Abu Ayub’s house rather at his own house, it would not be unfair. That is because it was constructed for him one thousand years ago and it was the desire of a true lover that the last Prophet must reside there so that his message of love could be conveyed to the Prophet. It was the request of a passionate lover which was accepted in the Divine court. The distance of time and space obliterated and his camel stopped at the very place that Allah had selected through Tubba al-Himyari one thousand years ago. This house in fact was made for him and Abu Ayub Ansari stayed there longing for the Prophet’s arrival. Thus the words of the Prophet are meaningful, “Man follows his saddle.” Therefore he resided at the same house.

How respected are the ones whose wishes are fulfilled! How fortunate are the people whose passions are requited and bring blessings! How great are the ones whose supplications are accepted in the Divine court! How great were Tubba al-Himyari and his four hundred companions and how obedient were their generations who passed one thousand years longing for the Prophet! The distance of ten centuries neither could lessen their wishes nor waver their intentions. How hard it is to wait for such a long time! Just ask it from them who are waiting for their

beloved. Moments turn into months and months become years while waiting and years seem centuries but salute to their greatness, courage and perseverance who spent centuries waiting for their beloved. At last their blessed descendants got the exalted station which the world craves for and yet the world will be earnestly longing for it till eternity.

How many events had elapsed during those ten centuries on the land of Madina! What ups and downs it had gone through! What type of caravans came and passed! How many months and years passed but the wait of the people of Madina never ended. They kept waiting and waiting as it was their Miraj and it was their objective. Eventually the time arrived when they found their objective. On the other side, see the wretchedness of people of Makkah in whose house the moon rose but they shut their eyes from its light and here these waiting ones found success and accessed the height of their destination. As far as Tubba al-Himyari is concerned he was also successful as he found his objective and the title of 'pious brother'. After listening to his letter the Holy Prophet said, "Welcome pious brother!" It was not an ordinary honour.

As regards Shamol, Abu Ayub Ansari who was from his generation, got the honour of being the host of the Holy Prophet which was not bestowed on anyone even after hard efforts and wishes.

یہ رتبہ بلند ملا جس کو مل گیا

Explanation: This is the elevated status attained by those who are eternally destined.

Along with it the people of Madina got the epithet of 'Ansar' that means helpful. Tubba uttered some verses one thousand years back:

"If I would live till your arrival, if my age meets yours I would be an inferior slave to you, serve you and be your helper, fight jihad against your enemies and remove every grief from your inward."

This supplication of Tubba al-Himyari was accepted and approved. The progeny of four hundred scholars and sages settled by him became the Prophet's assistants and helpers (Ansar) in future. They spent all their energies and powers to remove his agony by sacrificing their lives as well as wealth and said when asked for assistance. "O Messenger! We are with you. If you demand we will plunge into fire, if you order we'll jump into ocean. We are not Prophet Moses's nation who said, 'You and your God fight war and we wait here'." On the contrary the people of Makkah agonized, oppressed and made him suffer so much that still today one gets goosebumps on remembering even a little bit of it. The extent is that they made the life of his Companions a complete disaster, even snatched their houses and wealth. However the world will keep feeling proud on the status gained by the people of Madina till the final day. Ansars received the honour and rank due to the first lover of Prophet, Tubba al-Himyari who was the first to celebrate the Mawlid of the Holy Prophet in the form of a procession.

CHAPTER-3

SALUTATION AND STANDING (QIYAM)

Popularly *Qiyam* means sending blessings and salutations upon the Holy Prophet with respect while standing. Some people raise objection on reciting it in standing position. For their kind information, standing up on listening to the recitation in his honour is in respect which is the mannerism of a truthful *(Mumin)*. This is proved from the life of Companions of the Holy Prophet. It is a tradition from Abu Hurairah that the Holy Prophet would sit with them and when he had to leave closing the meeting, they kept standing till he left the room. The encomium reciter of the Prophet's court, Hasaan ibn Sabit says;

قیامی للعزیز علی فرض　　و ترك الفرض ما هو مستقیم

عجبت لمن له عقل و فهم　　یری هذا الجمال ولا یقوم

Explanation: Standing in veneration of the dearest is obligatory on me. How it can be proper to shun a duty! It is weird for a sensible one to not give a standing ovation on seeing such marvellous beauty in the form of Prophet Mohammad.

These verses were said by Hasaan ibn Sabit in the times of the Holy Prophet and he did not forbid it. This is enough for us and we do not need any other verdict. It is also courteous and a code of conduct that on the description of the most exalted person, the listener stands up respectfully. How it can be labelled illegitimate! To us respect is the first rule in the mannerism of love and a mannerly man is fortunate while a mannerless is unfortunate.

OPINIONS OF THE RIGHTFUL SCHOLARS

SAYYID AHMAD ZAYNI SHAFI

He was a jurist of Makkah. He said:

◄ جرت العادة ان الناس اذا سمعوا ذكر ولدته صلى الله عليه وآلہٖ وسلم يقومون تعظيما له صلى الله عليه وآلہٖ وسلم و هذا القيام مستحسن لما فيه من تعظيم النبى صلى الله عليه وآلہٖ وسلم و قد فعل ذلك كثير من العلماء الامة الذين يقتدیٰ بهم۔ (سیرت نبویؐ)

Meaning: People still continue the practice of standing in respect for Mawlid. This is admirable because it is for regard of the Prophet. This standing has also been practised by many scholars of the umma who are recognized as supreme leaders and guides. **(Seerat-e-Nabawi)**

ALI IBN BURHANUDDIN HALBI

◄ قد وجد القيام عند ذكر اسمه صلى الله عليه وآلہٖ وسلم من عالم الامة و مقتدى الائمة دينا و ورعا الامام تقى الدين السبكى و تابعه على ذلك المشائخ الاسلام فى عصره۔ (سیرتِ حلبی)

Meaning: Undoubtedly, standing on hearing the name of Holy Prophet is approved by Taqiuddin Subki who is a great scholar and the leader of many leaders of umma. He is famous for his faith and piety. Great leaders of Islam have followed him in this regard in his era. **(Seerat-e-Halbiya)**

TAQIUDDIN SUBKI

(Died in 756 AH)

It is narrated about Subki in *Seerat-e-Halbiya* and *Seerat-e-Nabawi*:

◄ حکی بعضهم ان الامام السبکی اجتمع عندہ جمع کثیر من علماء عصرہ فانشد قول الصرصری فی مدحة صلی اللہ علیه وآلہٖ وسلم قلیل لمدح المصطفیٰ الخط بالذهب علیٰ ورق من خط احسن من کتب ان تنهض الاشراف عند سماعه قیاما صفوفا او جثیًا علی الرکب فعند ذٰلك قام الامام السبکی رحمه اللہ و جمیع من فی المجلس فحصل انس کبیر بذٰلك المجلس و یکفی مثل ذٰلك فی الاقتدآء

(سیرتِ حلبی و سیرت نبوی)

Meaning: Some distinguished people say that in the era of Subki a group of ulema was present with him and an encomium reciter read these verses of Abu Zakariya Yahya Sarsari which are in praise of the Holy Prophet:

"It is also not enough even to write a golden script on silver in the handwriting of an excellent writer for the admiration of Prophet Mohammad. Noble men stand up, line up or bend on their knees as soon as they hear his name."

Hearing this, Subki stood up and stayed like that during the entire assembly and an ecstasy prevailed. Standing up of such leaders and ulema is enough for us. **(Seerat-e-Halbiya and Seerat-e-Nabawi)**

SHAIKH ABDUL REHMAN AL-SAFOORI AL-SHAFI

◄ القیام عند ولادته صلی اللہ علیه وآلہٖ وسلم لا انکار فیه فانه من البدع المستحسنة و قد اَفتے جماعته باستجابه عند ذکر ولادته و ذلك من الاکرام و التعظیم له صلی اللہ علیه وسلم و اکرامه و تعظیمه واجب علی کل مومن ولا شك ان القیام له عند الولادة من التعظیم و الاکرام قال مؤلف رحمته العالمین لو استطعت القیام علی راسی لفعلت ابتغی بذلك الزلفی عند اللہ عزوجل (نزہتہ المجالس)

Meaning: He says, “Standing respectfully at the remembrance of birth of the Holy Prophet cannot be objected because it is a good practice and no doubt, a class of scholars delivered the verdict of standing up at the remembrance of birth of the Prophet because it depicts observation of reverence and esteem. It is obligatory upon every Muslim and believer to respect and venerate him. Undoubtedly, standing up at the time of remembrance of his birth implies offering the Prophet reverential respect.

I swear by God! Who has sent His beloved as a blessing and compassion for both the worlds, if I could stand upside down, I would have established that state only to achieve nearness in the Divine court.” **(Nuzhat al-Majalis)**

AHMAD RAZA KHAN BARELVI

Ahmad Raza Khan Barelvi wrote a periodical on the issue of *Qiyam* (standing respectfully) with the heading *Iqamatul Qiyamah Ala Ta’an-ul-Qiyam al-Nabi Tihama* in which sending salutations and peace while standing are approved by the writings of many leaders, Hadith tellers and Shaikhs. A few chosen are given below:

1) Maulana Sayyid Jafar Barzanji

Sayyid Jafar Barzanji is a scholar and a perfect Mystic. His periodical *Iqd al-Jawhar fi Mawlid al-Nabi al-Azhar* is established in the Haramayn and in other metropolitans of Islam. Rafiuddin has written great admiration and commendation of this periodical and its highly esteemed author in *Tareekh-ul-Haramayn*. He says in his periodical:

◄ قد استحسن القیام عند ذکر مولود الشریف ائمة ذو و روایة و رویّة

فطوبیٰ لمن کان تعظیمہ صلی اللہ علیہ وآلہٖ وسلم غایة مرامہ و مرماہ

Meaning: Undoubtedly! To stand at the time of remembering the scared birth of the Prophet is considered admirable and appreciable by the leaders who were the men of tradition and

wisdom. Commendable is he whose very objective is to venerate the Holy Prophet.

2) Usman ibn Hasan Damyati

The jurist and Hadith teller Usman ibn Hasan says in his periodical *Asbaat-e-Qiyam*:

◄ القیام عند ذکر ولادۃ سیّد المرسلین صلی اللہ علیہ وآلہٖ وسلم امر لا شك فی استحبابه و استحسانه و ندبه یحصل لفاعله من الثواب الا وفرو الخیر الاکبر لانه تعظیم ای تعظیم للنبی الکریم ذی الخلق العظیم الذی اخرجنا اللہ به من ظلمات الکفر الی الایمان و خلصنا اللہ به من نار الجهل الی جنات المعارف والایقان فتعظیمه صلی اللہ علیہ وآلہٖ وسلم فیه مسارعة الی رضا رب العالمین و اظهار اقوی شعائر الدین و من یعظم شعائر اللہ فانها من تقوی القلوب و من یعظیم حرمة اللہ فهو خیر لهٗ عند ربه۔

Meaning: Doubtlessly, it is courteous, praiseworthy and desirable to stand up in the Holy Prophet's regard while describing the Prophet's birth and reciting his praise. One will get excessive reward and great betterment. His reverence must be practised more than that as he is the man of greatest morals, by whose blessing Allah brought us in the light of faith from the darkness of paganism and due to him granted us paradise of gnosis and belief, saving us from ignorance and hell. To venerate Prophet Mohammad is to gain pleasure of Allah and to show reverence is the strongest rite of religion. It is inward piety to respect the signs of Allah. Whoever regards Allah's symbols, he is better at his Lord's court.

After quoting the arguments, he says:

◄ فاستفید من مجموع ما ذکرنا استحباب القیام له صلی اللہ علیہ وآلہٖ وسلم عند ذکر ولادته لما فی ذالك من التعظیم له صلی اللہ علیہ وآلہٖ وسلم لا

يقال القيام عند ذکر ولادته صلی الله علیه وآلہ وسلم بدعة لانا نقول لیس کل
بدعة مذمومة کما اجاب بذٰلك الامام المحقق الولی ابو ذرعة العراقی حین سئل
عن فعل المولد مستحب او مکروہ و هل ورد فیه شئ او فعل به من یقتدی به
فاجاب بقوله الولیمة واطعام الطعام مستحب کل وقت فکیف اذا انضم الی
ذالك السرور بظهور نور النبوة فی هٰذا الشهر الشریف ولا نعلم ذٰلك عن السلف
ولا یلزم من کونه بدعة مکروهة فکم من بدعة مستحبة بل واجبة اذا لم
تنضم بذٰلك مفسد والله الموفق۔

Meaning: From all the arguments it is proved that standing in respect at the remembrance of the sacred birth of the Prophet is desirable as it is in his regard. Nobody should proclaim it a heresy. That is why we say that every innovation is not bad. The same answer was given by Abu Zur'a al-Iraqi when he was asked about the assembly of Mawlid, whether it is a desirable or abominable act or something has been revealed regarding it or some leader has arranged such gathering. He replied that gathering and serving food are always desirable, hence there is no question about celebration of Mawlid as along with gatherings we get the delight of manifestation of Divine light of Prophethood in this sacred month and our leaders also did not declare it wrong. Neither this is essentially detestable as several innovations are desirable rather mandatory when nothing bad is attached to them. Allah is the Giver of Divine favour.

Then he says:

◄ قد اجتمعت الامة المحمدیة من اهل السنة والجماعة علی استحسان
القیام المذکور و قد قال صلی الله علیه وآلہ وسلم لا تجتمع امتی علی الضلالة

Meaning: Indeed the people of Sunna from the Mohammadan umma have agreed that standing during salutation is commendable.

Undoubtedly the Holy Prophet said that his umma will not unite on an error.

3) Allama Abu Zayd

Allama Abu Zayd writes in his booklet *Milad*:

◄ استحسن القيام عند ذكر الولادة

Meaning: On the remembrance of the sacred birth, standing up is commendable.

4) Sayyid Ahmad bin Zayni Dahlan al-Makki

He writes in his book *Al-Durar al-Saniyyah fi al-Radd'ala al-Wahhabiyyah*:

◄ من تعظيمه صلى الله عليه وآله وسلم الفرح بليلة ولادته و قرائة المولد و القيام عند ذكر ولادته صلى الله عليه وآله وسلم و اطعام الطعام و غير ذالك مما يعتاد الناس فعله من انواع البر فان ذالك كل من تعظيمه صلى الله عليه وآله وسلم و قد افردت مسئلة المولد و ما يتعلق بها بالتاليف داعتنى بذالك كثير من العلماء فالفوا فى ذالك مصنفات و مشحونة بالادلة والبراهين فلا حاجة لنا الى الاطالة بذالك

Meaning: It (standing for salutation) is because of veneration of the Prophet. To celebrate delight at the night of his birthday, recite encomiums, stand up on his remembrance, present food to the audience and discuss good things which are practised among Muslims, all are out of his reverence. The issue of assembly of Mawlid and its related matters is such in which books are written consistently. Most of the scholars have authored books replete with arguments in its favour. Thus this issue needs not to be prolonged in debate.

5) Mohammad ibn Yahya Hanbali

He says:

◄ نعم یجب القیام عند ذکر ولادته صلی اللہ علیہ وآلہٖ وسلم اذ یحضر روحانیة صلی اللہ علیہ وآلہٖ وسلم فعند ذٰلك یجب التعظیم والقیام

Meaning: Yes! Standing is necessary at the remembrance of the Holy Prophet's birthday as the sacred soul of the Holy Prophet presides such a gathering. Thus the regard and standing up are essential.

6) Abdullah Siraj Makki Mufti Hanafi

He says:

◄ توارثه الائمة الاعلام و اقره الائمة والحکام من غیر نکیر منکر و ردّ راد ولھذا کان حسنا و من یستحق التعظیم غیره صلی اللہ علیہ وآلہٖ وسلم و یکفی اثر عبداللہ بن مسعود رضی اللہ عنہ ما راٰه المسلمون حسنا فھو عند اللہ حسن۔

Meaning: Standing during salutation is consistently practised by the renowned leaders and guides, and the rulers also maintained it. Nobody rejected or declined it, therefore it remains desirable. Who deserves veneration more than the Holy Prophet himself! The Hadith by Sayyid Abdullah ibn Masud is enough, "Whatsoever is virtuous to the people of Islam, is virtuous to Allah too."

CHAPTER-4

THE OPINION OF RIGHTFUL SCHOLARS ABOUT MAWLID AL-NABI

HISTORY OF MAWLID

The contemporary manner of celebration of Mawlid was originated by the ruler of Erbil, Sultan al-Muzaffar (brother-in-law of Sultan Salahuddin Ayubi) whose full name is Abu Saeed Gokbori ibn Zainuddin Ali ibn Tabaktakeen. He is counted among the most glorious kings and generous aristocrats. He did several other virtuous ventures too and constructed monuments like Jamia Muzaffariya in the lap of Mount Qasioun. Ibn Kathir writes about him:

“Sultan al-Muzaffar managed a very grand Mawlid in the month of *Rabi al-Awwal* and for this, a lavish banquet was held. He was a sympathetic, gallant, genius scholar and a just ruler. May Allah bless him with mercy and a graceful status in heavens. Abu al-Khattab ibn Dahyah wrote a book for him on the subject of Mawlid as well which he titled as *Al-Tanveer fi Mawlid Al-Bashir An-Nazir*. Upon it Sultan awarded him with one thousand dinars. He remained a ruler till death. He died in the city of Akka in 630 AH. At that time he had laid siege of foreigners. To be brief, he was a thorough gentleman and a nice soul.”

Sibt ibn al-Jawzi writes in *Mirat al-Zaman:*

- A participant of Mawlid celebrated at Sultan Muzaffar’s place narrated that he himself counted five hundred roasted goats and ten thousand hens as well as one hundred thousand goblets of sweet syrups and thirty thousand baskets laden with fruits on the royal dining mat.

Further he writes that the eminent scholars and valued Sufis would arrive at Sultan's place whom he granted with vestments and royal hospitality. For Sufis, an assembly of encomium and hymn recitation was held from noon till the afternoon prayer. He participated whole heartedly and a trance like atmosphere prevailed. Every year he spent three hundred thousand dinars on Mawlid. He had reserved a guest house for foreign visitors where people from all walks of life with no discrimination would stay. One hundred thousand dinars were spent on the guest house every year. Similarly he would get Muslim prisoners liberated from the foreigners for two hundred thousand dinars annually. His three thousand dinars per annum were spent for the caretaking and protection of sanctuaries of Kaaba and Masjid al-Nabawi as well as for providing water to pilgrims on the route to Hejaz.

These are other than the charity and alms spent secretly. His wife Rabia Khatun, the sister of Sultan Salahuddin Ayubi, explains that his shirt was made of a cheap fabric whose cost was not more than five dirhams. Once she interrupted but he replied, "Wearing a dress of five dirhams and spending the remaining on charity is far better than wearing precious dress while returning a needy empty handed."

HUJJAT AL-DIN MOHAMMAD IBN ZAFAR AL-MAKKI

He says that it is written in *Al-Darul Muntazim*:

◄ و قد عمل المحبون للنبی صلی اللہ علیہ وآلہٖ وسلم فرحاً بمولدہ الولائم، فمن ذالك ما عملہ بالقاھرۃ المعزیۃ من الولائم الکبار الشیخ ابو الحسن المعروف بابن قفل قدس اللہ تعالیٰ سرہٗ شیخ شیخنا ابی عبداللہ محمد بن النعمان و عمل ذالك قبل جمال الدین العجمی الھمدانی و ممن عمل ذالك علی قدر

وسعه يوسف الحجّار بمصر و قد رأى النبى صلى الله عليه وآله وسلم و هو يحرّض يوسف المذ كور على عمل ذالك (صالحی سبل الهدیٰ والرشاد فی سیرة خیر العباد 1-363)

Meaning: The lovers have been holding celebratory banquets in the happiness of Mawlid of the Holy Prophet. The people of Cairo managed grand feasts in his ardent love. Among them Abu al-Hasan is also included who is known as Ibn Qufl and is the spiritual guide of our Shaikh Abu Abdullah Mohammad ibn Numan. This great act has also been practised by Jamaluddin Ajmi Hamdani. Yousaf Hijar from Egypt held it according to his capacity. Then he saw the Prophet in his dream, persuading him for this act. **(Subul al-Huda wa al-Rashad fi Sirat Khayr al-Ibad by Salihi Mohammad ibn Yusuf, Vol 1 Pg 363)**

IMMADUDDIN IBN KATHIR

(1301-1373 AD)

Immaduddin Abu al-Fida Ismail ibn Kathir was a famous Hadith compiler, historian and jurist. His famous works include exegesis of Quran *Tafsir Al-Quran Al-Azeem*, a comprehensive book of Hadiths *Jami Al-Masanid wa Sunan* and a historical book *Al-Bidayat wa'l-Nihaya*. He also wrote a booklet about Mawlid titled *Zikr Mawlid Rasoolullah sall'Allahu alayhi wa'alihi wasallam wa Razaah.* In his booklet he writes:

❖ Sobia, the maid of Prophet's uncle Abu Lahab, fed the Holy Prophet with her milk. When she told him the good news of birth of the Prophet, he liberated her at once in this happiness. After his death, he met his brother Abbas ibn Abdul Muttalib in a dream, in a miserable condition. Abbas inquired about his plight. He replied that he could find no peace after death and pointing to his finger he said, except that he is made to drink water with it due to his act of liberating Sobia by its signal.

IBN HAJAR AL-ASQALANI

(773-852 AH | 1372-1449 AD)

The exegetist of *Sahih Bukhari* Hafiz Shahabuddin Abu al-Fadl Ahmad ibn Ali ibn Hajar al-Asqalani investigated thoroughly about Mawlid of the Prophet. Imam Jalaluddin Suyuti writes:

◄ و قد سئل شيخ الاسلام حافظ العصر ابو الفضل ابن حجر عن عمل المولد فأجاب بما نصه: قال: و قد ظهر لی تخریجها علی اصل ثابت، و هو ما ثبت فی الصحیحین من ان النبی صلی الله علیه وآلهٖ وسلم قدم المدینة فوجد الیهود یصومون یوم عاشوراء، فسألهم فقالوا: هم یوم اغرق الله فیه فرعون، و نجی موسیٰ، فنحن نصومه شکرًا لِلّٰه تعالیٰ۔ فیستفاد منه فعل الشکر لِلّٰه تعالیٰ علی ما منَّ به فی یوم معین من اِسداء نعمة، او دفع نقمة و یعاد ذٰلک فی نظیر ذٰلک الیوم من کل سنة۔ والشکر لِلّٰه تعالیٰ یحصل بأنواع العبادات کالسجود و الصیام والصدقة والتلاوة و ای نعمة اعظم من النعمة ببروز هٰذا النبی صلی الله علیه وآلهٖ وسلم الذی هو نبی الرحمة فی ذٰلک الیوم و علی هٰذا فینبغی ان یتحری الیوم بعنیه حتی یطابق قصة موسیٰ علیه السلام فی یوم عاشوراء (حسن المقصد فی عمل المولد، امام سیوطی)

Meaning: Once Abu al-Fadl ibn Hajar was asked about Mawlid, he replied, “I have come to know about its exact origin. It is proved from *Kutub al-Sittah* that when the Holy Prophet reached Madina, he found that the Jews fasted on *Ashura*[7]. He asked them why they did so? They answered, ‘That day Allah wrecked Pharaoh and conferred salvation to Moses. Thus we fast in gratitude to Allah’.”

This Hadith proves that to pay gratitude to Allah on a fixed day and refresh remembrance of the day annually on being obliged or

[7] Tenth of Muharram.

rewarded by Allah or being saved from certain catastrophe is praiseworthy. The gratefulness to Allah can be offered through salat, prostration, charity, recitation of the Quran and other devotions. Which blessing is more valuable than the birth of Prophet Mohammad! Therefore that day the prostration of gratitude must be practised.

It is essential to celebrate the fixed day so that the birth of Holy Prophet be celebrated just as celebration of the event of Prophet Moses or better than that. **(Husn al-Maqsad fi Amal al-Mawlid by Imam Suyuti)**

SHAHABUDDIN ABU AL-ABBAS QASTALANI

(851-923 AH | 1448-1517 AD)

The writer of *Irshad al-Sari fi Sharh Sahih al-Bukhari* Imam Shahabuddin Abu al-Abbas Ahmad ibn Abi Bakr Qastalani writes about Mawlid of the Prophet.

◄ لا زال اهل الاسلام يحتلفون بشهر مولده صلى الله عليه وآلہٖ وسلم و يعملون الولائم و يتصدقون فى لياليه بأنواع الصدقات و يظهرون السرور و يزيدون فى المبرات و يعتنون بقرأة مولده الكريم و يظهر عليهم من بركاته كل فضل عظيم۔ و مما جرّب من خواصه أنه أمان فى ذالك العام، و بشرى عاجلة بنيل البغية و المرام فرحم الله امراءً اتخذا ليالى شهر مولده المبارك أعيادًا ليكون أشد علة على من فى قلبه مرض (المواہب اللدنیہ۔ امام قسطلانیؒ)

Meaning: Muslims have long been holding assemblies of Mawlid in the month of sacred birthday of the Holy Prophet. They throw feasts, give charity in all possible forms on the nights of this month, express their joy, do good deeds abundantly and make Mawlid public. Every Muslim gains beneficence from the assemblies of Mawlid. One of the blessings of Mawlid assemblages is that the year it is celebrated, brings peace. Furthermore, the good objectives

and wishes are fulfilled. May Allah have mercy on the one who celebrates Mawlid and thus increases the ailment of people whose inwards are suffering from a dangerous disease (due to grudge against the Messenger of Allah). **(Al-Muwahib al-Ladunniyaa by Qastalani)**

MOHAMMAD AL-ZURQANI

(1055-1122 AH | 1645-1710 AD)

◀ استمر أهل الاسلام بعد القرون الثلاثة التى شهد المصطفیٰ صلى الله عليه وآلہٖ وسلم بخيريتها فهو بدعة و فى أنها حسنة، قال السيوطى: و هو مقتضى كلام ابن الحاج فى مدخله فانه انما ذم ما احتوى عليه من المحرمات مع تصريحه قبل بأنه ينبغى تخصيص هذا الشهر بزيادة فعل البرّ و كثرة الصدقات و الخيرات و غيره ذالك من وجوه القربات۔ و هذا هو عمل المولد مستحسن و الحافظ أبى الخطاب بن دحية ألف فى ذُلك "التنوير فى مولد البشير النذير" فأجازه الملك المظفر صاحب اِربل بألف دينار، و اختاره أبو الطيب السبتى نزيل قوص و هؤلاء من أجلّة المالكية او مذمومة و عليه التاج الفاكهانى و تكفل السيوطى، لردّ ما استند اليه حرفًا حرفًا و الاول أظهر، لما اشتمل عليه من الخير الكثير۔

يحتفلون: يهتمون بشهر المولده عليه الصلوٰة والسلام و يعملون الولائم و يتصدقون فى لياليه بأنواع الصدقات و يظهرون السرور به و يزيدون فى المبرات و يعتنون بقرائة قصة مولده الكريم و يظهر عليهم من بركاته كل فضل عميم

(شرح المواہب اللدنیہ۔ امام زرقانی)

Meaning: The people of Islam have always been holding Mawlid conferences after early three eras of Islam (which are called *Khair-ul-Qaroon*, golden eras, by the Holy Prophet). This act is actually an innovation but this one is the praiseworthy innovation as Suyuti said and so is meant by the word of Ibn al-

Hajj al-Abdari in his work *Al-Madkhal*. Although he condemned the prohibitions that have crept in such gatherings yet priorly he explained that this month should be specified for good deeds, a lot of charity, alms and other fine acts. This manner of celebrating Mawlid is favourite. Same is the point of view of Abu al-Khattab ibn Dahyah who authored a book *Al-Tanveer fi Mawlid Al-Bashir An-Nazir* on the topic of Mawlid. The king of Erbil, Muzaffar presented him one thousand dinars (as a reward). Same is the view of Abu Tayyab Sibti who belonged to Qaus. All these glorious scholars are among the leaders of Maliki sect. Taj Fakhani has opined that it is heresy but Suyuti rejected every word of the extracts associated to him. (Anyway) the first argument of praiseworthy innovation is preferable and obvious because it has a lot of betterment in itself. Even today, people specially arrange gatherings in the month of Mawlid, give charity in different forms during nights and express their delight and joy. They perform virtuous deeds excessively and arrange for reading out events related to the sacred birth. Consequently special beneficence, countless blessings, benediction and mercy descend upon them. **(Sharh Al-Muwahib al-Ladunniyaa by Zurqani)**

JALALUDDIN SUYUTI

He says about celebrating Mawlid:

- To me the sacred Mawlid is in fact such a rejoicing ceremony in which people gather and recite Quran according to their convenience. They narrate the good tidings of the Prophet’s manifestation from Hadiths as well as signs and celestial occurrences on his sacred birth. Then the dishes are served to the participants. They eat, pray for the betterment and leave. Such blessed function held as regards the Mawlid is a commendable innovation. One who practises this, gets reward because veneration and glory are found in the expression of gladness on the Prophet’s great birth. **(Husn al-Maqsad fi Amal al-Mawlid)**

- No doubt the blissful birth of the Holy Prophet is a great gift and a Divine kindness while his departing the world is the biggest catastrophe. Anyway sharia commands to be thankful on a benediction and be patient and peaceful on an affliction or hide it. That is why sharia orders to perform *aqiqah* at the birth of a baby as it is a form of gratefulness and an expression of felicity on a baby's birth but no such thing like slaughtering an animal at the time of death is ordered. Rather lamentation and uttering complaining words are also forbidden. Therefore the rules of sharia demand that the Prophet's blessed birth be celebrated in the month of *Rabi al-Awwal* rather than the grief of his death on the same date. **(Husn al-Maqsad fi Amal al-Mawlid, Al-Havi lil Fatawi)**

ABU SHAMA

(SHAIKH OF AL-NAWAWI)

(599-665 AH | 1202-1267 AD)

Abu Shama is the teacher of al-Nawawi. He says:

◄ ومن احسن ما ابتدع فی زماننا ما کان یفعل کل عام فی الیوم الموافق لیوم مولد النبی صلی الله علیه وآله وسلم من الصدقات و المعروف و اظهار الزینة و السرور فان ذٰلك مع ما فیه من الاحسان للفقرآء مشعر بمحبة النبی صلی الله علیه وآله وسلم و تعظیمه فی قلب فاعله ذٰلك و شکر الله علی ما من به من ایجاد رسوله الذی أرسله صلی الله علیه وآله وسلم رحمة اللعالمین۔ (امام صالحی، سبل الہدیٰ والرشاد سیرۃ خیر العبادؐ)

Meaning: The good innovations of our contemporary age which are practised on the day of Mawlid of the Holy Prophet include charity, alms, virtuous acts, adornments and jubiliations. They are not only a source of benefitting the needy but also an expression of love and respect for the Prophet in the inward of a person who arranges Mawlid. It also shows gratitude for Allah as

He has obliged us by sending the Prophet as compassion for all the worlds. **(Subul al-Huda wa al-Rashad fi Sirat Khayr al-Ibad by Salihi Mohammad ibn Yusuf)**

HAFIZ SHAMSUDDIN IBN MOHAMMAD AL-JAZARI

(Died in 660 AH)

◄ فاذا كان هذا ابو لهب الكافر الذى نزل القرآن بذمه جوزى (فى النار) بفرحه ليلة مولد النبى صلى الله عليه وآله وسلم به فما حال المسلم الموحد من امة النبى صلى الله عليه وآله وسلم بمولده و بذل ما تصل اليه قدرته فى محبته صلى الله عليه وآله وسلم لعمرى انما يكون جزاؤه من الله الكريم ان يدخله بفضله العميم جنات النعيم ۔ (الحاوی للفتاوی، امام جلال الدین سیوطیؒ)

Meaning: When Abu Lahab, the infidel for whose condemnation a sura is revealed in the Quran, found the reward (reduction in affliction) for expressing his delight on the Prophet's birth, imagine the status of a Muslim who believes in the Oneness of Allah, celebrates delight of the Prophet's birthday and spends in his love according to his capacity. I swear on my life! Allah, the Compassionate, will send him in the paradise as a reward out of His great kindness. **(Al-Havi lil Fatawi by Jalaluddin Suyuti)**

SHAMSUDDIN AL-SAKHAWI

(831-902 AH | 1428-1497 AD)

◄ لم يفعله احد من السف فى القرون الثلاثة و انما حدث بعد ثم لازال اهل الاسلام من سائر الاقطار و المدن الكيار يعملون المولد يتصدقون فى لياليه بانواع الصدقات و بل يعتنون بقرابة مولده الكريم و يظهر عليهم من بركاته كل فضل عميم ۔ (فتاوىٰ امام سخاوی)

Meaning: In all the three ages of the Prophet's successors, Mawlid was not held the way it is celebrated nowadays. It only started afterwards. Then onwards Muslims from all around and metropolitans always hold Mawlid celebrations, give charity of all types in the nights and recount the events of sacred birth. By the grace of Mawlid every kind of blessing is showered upon them. **(Fatawa Imam Sakhawi)**

YUSUF IBN ISMAIL NABHANI

◄ لازال اهل الاسلام یحتلفون بشهر مولده علیه الصلوٰة والسلام و یعملون الولائم و یتصدقون فی لیالیه بأنواع الصدقات و یظهرون السرور و یزیدون فی المبرات و یعتنون بقرآء مولده الکریم (انوارِ محمدیہؐ)

Meaning: Muslims have long been holding gatherings in the month of Mawlid where they also have grand banquets. They give charity during the nights of this month in the name of Allah, rejoice, do virtuous deeds excessively and arrange greatly for reciting grandeur of Mawlid. **(Anwar-e-Mohammadiya)**

IBN AL-JAWZI

(510-597 AH | 1116-1201 AD)

He is the author of many books. He has said:

◄ من خواصه انه امان فی ذالك العام و بشری عاجلة نبیل البغیة و المرادو اول من احدثه من الملوك الملك المظفر ابو سعید صاحب اربل و اتف له الحافظ ابن دحیة تالیفا سماه التنویر فی مولد البشیر النذیر فاجرزه الملك المظفر بألف دینار وصنع الملك المظفر المولد و كان یعمله فی ربیع الاوّل و یحتفل به اختلافا ضائلا و كان شهما شجاعا بطلا عاقلا عالما عادلا و طالف

مدته فی الملك اتی ان مان و هو فحاصرا لفرنج بمدینة عکاسنة ثلاثین و ستمائة

محمود السیرة و السیریرة۔(سیرت نبویؐ)

Meaning: One of the marvels of celebrating Mawlid is that peace will be prevalent the whole year and wishes will be fulfilled. Among the kings, the one who pioneered celebration of Mawlid was Sultan al-Muzaffar, the king of Erbil. Ibn Dahyah wrote a book titled *Al-Tanveer fi Mawlid Al-Bashir An-Nazir* for him. The king presented him one thousand dinars. Sultan al-Muzaffar celebrated Mawlid in the month of *Rabi al-Awwal*. He would arrange a lavish and grand gathering. He was a just, pure, gallant and a wise scholar with good conduct. He reigned till his death. He died in 630 AH in the city of Akka during a siege laid by him. He was noble. **(Seerat-e-Nabawi)**

From this extract, it is known that the king of Erbil, Sultan al-Muzaffar was not only a scholar and just ruler but also a freedom fighter who gave his life for his Beloved, fighting in the way of Allah. Thus remembering him in bad words is inappropriate. Ibn al-Jawzi narrates in his book *Bayan-ul-Mawlid al-Nabi*.

◄ لا زال أهل الحرمین الشریفین و المصر و الیمن و الشام و سائر بلاد العرب عن المشرق و المغرب یحتفلون بمجلس مولد النبی صلی اللہ علیہ وآلہٖ وسلم و یفرحون بقدوم هلال شهر ربیع الاول و یهتمون اهتمامًا بلیغًا علی السماع و القراۃ لمولد النبی صلی اللہ علیہ وآلہٖ وسلم و ینالون بذالك أجزًا جزیلًا وَ فوزًا عظیمًا۔

Meaning: In Makkah, Madina, Egypt, Syria, Yemen rather from east to west all the inhabitants of Arab cities have always been holding the gatherings of Eid of Mawlid. Seeing the crescent of *Rabi al-Awwal* they rejoiced a lot and arranged meetings for reciting and listening about Mawlid. People receive limitless reward and success for this act.

THE SAYING OF IBN AL-JAWZI'S GRANDSON

◀ قال سبط ابن الجوزی فی مرآۃ الزمان حکی لی بعض من حقر سماط المظفر فی بعض المولد فذکر انه عدفیه خمسة الاف راس غنم و عشرۃ الاف رجاجة و مائدۃ الف زبدیة و ثلاثین الف صحن حلوہ و کان یحضر عندہ فی المولد اعیان العلماء و الصوفیة فیخلع علیهم ولطق لهم البحور و کان یصرف علی المولد ثلثه مائة الف دینار۔ (سیرت نبویؐ)

Meaning: The grandson of Ibn al-Jawzi says that some people who were present at the Mawlid celebrated by Sultan al-Muzaffar told him that the banquet had five thousand roasted heads of goats, ten thousand hens, one hundred thousand cups of butter and thirty thousand dishes of sweetmeat. The well-known scholars and Sufis were present at the Mawlid. He gifted them dresses and the atmosphere was made aromatic. Three hundred thousand dinars were spent on celebrations. **(Seerat-e-Nabawi)**

This extract shows that not only the public participated in Mawlid but also the elite class, ulema and Saints joined them.

SAYYID AHMAD ZAYNI SHAFI

He was a jurist of Makkah. He says:

◀ عمل المولد و اجتماع الناس له کذلك مستحسن (سیرت نبویؐ)

Meaning: Holding Mawlid and gathering people for it, is a very good deed. **(Seerat-e-Nabawi)**

◀ الموالد والاذکار التی تفعل عندنا اکثرها مشتمل علی خیر کصدقة و ذکر و صلوٰۃ و سلام علی رسول اللہ صلی اللہ علیه وآلہٖ وسلم و مدحه۔

Meaning: Most of the Mawlid and invocation ceremonies which are held among us are based upon righteous deeds like charity,

invocation, sending peace and salutation upon the Holy Prophet and his admiration.

SHAH ABDUL HAQ MUHADDITH DEHLVI

(958-1052 AH | 1551-1642 AD)

- Abu Lahab was an infidel. The Quran has condemned him but he was rewarded for celebrating Mawlid and liberating his maid. This tradition contains approval for those who celebrate Mawlid and spend in this happiness. Consider what would be the status of a common Muslim who is replete with love and also spends for Mawlid. **(Ma Sabata min al-Sunnah fi Ayyam al-Sunna)**

◄ لایزال أهل الاسلام یحتفلون بشهر مولده و یعملون الولائم و یتصدقون فی لیالیه بأنواع الصدقات و یظهرون السرور و یزیدون فی المبرات و یعتنون بقرائة مولد الکریم (ما ثبت من السنة فی ایام السنة)

Meaning: It has always been a custom of Muslims that they celebrate Mawlid in the month of *Rabi al-Awwal*, express happiness and give charity. They try to do maximum good deeds. On this eve they narrate the events of the sacred Mawlid. **(Ma Sabata min al-Sunnah fi Ayyam al-Sunna)**

SHAH WALIULLAH MUHADDITH DEHLVI

(1703-1762 AD)

◄ و کنت قبل ذلك بمکة المعظمة فی مولد النبی صلی الله علیه وآله وسلم فی یوم ولادته: و الناس یصلون علی النبی صلی الله علیه وآله وسلم و یذکرون إرهاصاته التی ظهرت فی ولادته و مشاهدة قبل بعثته فرأیت انوارًا سطعت دفعة واحدة لا أقول انی أدرکتها ببصر الجسد ولا أقول أدرکتها ببصر الروح فقط والله اعلم کیف کان الامر بین هذا و ذالك فتأملت تلك الانوار فوجدتها من

قبل الملائكة المؤكلين بأمثال هذا المشاهد و بأمثال هذه المجالس و رأيت

يخالطه انوار الملائكة انوار الرحمة۔ (فيوض الحرمين)

Meaning: I participated in such a meeting of Mawlid in Makkah on the birthday of Holy Prophet in which people were presenting salawat and greetings in his sacred court. They were narrating events that happened at the eve of his birth and were witnessed before Prophethood. Suddenly, I saw Divine theophanies and lights showering upon the gathering. I do not say that I witnessed this scene with only my physical eyes nor with only spiritual sight. Allah knows better what was the situation between the two. Anyhow I pondered upon whatever it was and it revealed upon me that such lights are because of the angels who are appointed at such gatherings. Along with it, I observed that the mercy and blessings of Allah were also descending. **(Fuyud al-Haramayn)**

MAULANA MOHAMMAD INAYAT AHMAD KAKOORVI

(1228-1279 AH)

- In Makkah and Madina as well as in various metropolitans of Islam, Mawlid functions are often held and Muslims gather and recall the narrations of the sacred birthday along with sending peace and salutations upon the Holy Prophet. As a feast, food or sweets are served. Thus this matter is the cause of great benedictions and enhances love for the Prophet. On the 12th *Rabi al-Awwal* the sacred assembly is held in the Mosque of Madina as well as in the birth house of the Holy Prophet in Makkah. **(Tawarikh Habib Illah)**

ABU AL-HASANAT MOHAMMAD ABDUL HAYY LAKHNAVI

(1264-1304 AH)

- Mawlid celebration is not a heresy due to two reasons. First is that in Mawlid a speaker recites a relevant verse of the Quran or the Prophet's Hadith. For the interpretation he narrates the attributes of the Prophet, miracles of his birth, his lineage and the extraordinary events which happened at the time of birth. As Ibn Hajjar explains in his research in *Al-Naimat-ul-Kubra Ala al-Alam Bemawlid Sayyid wald Adam*. Apart from him the expert scholars have also written in detail.

  This reality of Mawlid was present in the age of Prophet Mohammad and his Companions, although title was not the same. The experts of Hadith know well that his Companions used to mention his attributes and circumstances of birth in their sermons inculcating knowledge. It is narrated as a tradition in *Kutub al-Sittah* that the Holy Prophet would let Hasaan ibn Sabit recite the Messenger's characteristics in the form of poetry. The Prophet prayed for his betterment and said, "O Allah! Benefit him with the Divine Soul." The readers of the collection of Hasaan are aware that the miracles and circumstances of birth as well as the description of the Holy Prophet's lineage do exist in his encomiums. Therefore recitation of such verses in a gathering is Mawlid. **(Majmua Fatawa Abdul Hayy)**

IMDADULLAH MUHAJIR MAKKI

(1233-1317 AH)

Imdadullah Muhajir Makki was a great Shaikh of pre-partitioned India. He was the spiritual guide of the ulema of Deoband. Among his disciples the following were included:

- Maulana Mohammad Qasim Nanatavi, founder of madrassa Deoband
- Maulana Rasheed Ahmad Gangohi, the patron of Darul Aloom Deoband
- Maulana Ashraf Ali Thanvi
- Maulana Mehmood-ul-Hassan Deobandi

Imdadullah Muhajir Makki migrated from India and lived in Makkah. He was buried in Jannat al-Muallaa[8]. He says about the celebration of Mawlid.

- ❖ All the people of Makkah and Madina celebrate Mawlid. This much reason is enough for us. Our contemporary ulema pen down whatever comes to them unrestrained as a fatwa. The esoteric knowledge is essential for the superficial ulema, without it nothing gets corrected.

  Our ulema create much fuss on Mawlid. Although some use logic too. If logic exists in its favour then why do they torture (with foul arguments). Following Haramayn is enough for us. **(Shamaim-e-Imdadiyah)**
- ❖ I participate in the meetings of Mawlid rather hold it myself as a source of blessings. **(Faisla Haft Masla)**
- ❖ Whoever calls the assembly of Mawlid as unethical and heresy is against sharia. **(Faisla Haft Masla)**

SADRUDDIN MAWHOOB IBN UMAR AL-JAZARI

(590-665 AH)

He says:

◄ هذه بدعة لا بأس بها ولا تكره البدع الا اذا راغمت السنة و اما اذا لم تراغمها فلا تكره و يثاب الانسان بحسب قصده فی اظهار السرور و الفرح بمولد النبی صلی اللہ علیہ وآلہٖ وسلم

[8] Cemetery in Makkah.

و قال فی موضع آخر: هذا بدعة و لكنها بدعة لا بأس بها و لكن لا يجوز له ان يسأل الناس بل ان كان يعلم أو يغلب على ظنه أن نفس المسؤل تطيب بما يعطيه فالسؤال لذالك مباح ارجو ان لا ينتهى الى الكراهة۔ (صالحی، سبل الهدیٰ والرشاد فی سیرۃ خیر العبادؐ)

Meaning: This is an innovation but there is no harm in it. Heresy is that in which Sunna is harmed. If this aspect is not found then innovation is not condemnable. Every person is rewarded according to his ability and intention of expressing delight on Mawlid.

On another occasion he says, “This is an innovation but in it there is nothing bad. It is not fair to question people for it. However, if one knows or assumes that his question will not hurt the questioned one and the latter will answer his query happily then this question would be legitimate and I hope this act will not be disgusting.” **((Subul al-Huda wa al-Rashad fi Sirat Khayr al-Ibad by Salihi Mohammad ibn Yusuf))**

ZAHEERUDDIN JAFAR AL-TAZMANATI

(Died in 1283 AD)

Zaheeruddin ibn Yahya ibn Jafar Tazmanati al-Shafi says:

◄ هذا الفعل لم يقع فى الصدر الاول من السلف الصالح مع تعظيمهم وحبهم له اعظامًا و محبة لا يبلغ جمعنا الواحد منهم ولا ذرة منه وهى بدعة حسنة اذا قصد فاعلها جمع الصالحين والصلاة على النبى صلى الله عليه وآله وسلم و اطعام الطعام للفقراء والمساكين و هذا القدر يثاب عليه بهذا الشرط فى كل وقت۔ (صالحی، سبل الهدیٰ والرشاد فی سیرۃ خیر العبادؐ)

Meaning: Mawlid conferences did not start in the first century of Islamic calendar. Although our righteous sages were so imbibed with the Prophet’s love that the love of all of us collectively

cannot reach the extent of even a single one of them. To hold Mawlid gathering is a beautiful innovation if its manager intends to gather the righteous ones to send salutations upon the Prophet and arranges meal for them. Whenever this act will be executed with this very condition it would result in rewards. **(Subul al-Huda wa al-Rashad fi Sirat Khayr al-Ibad by Salihi Mohammad ibn Yusuf)**

IBN TAYMIYYAH

(1263-1328 AD)

Taqiuddin Ahmad ibn Abdul Halim ibn Abdul Salam ibn Taymiyyah writes in his book *Iqtida'al Sirat al-Mutaqin fi Mukhalafat Ashab al-Jahim*:

◄ و كذالك ما يحدثه بعض الناس اما مضاهاة للنصارىٰ فى ميلاد عيسىٰ عليه السلام و اما محبة للنبى صلى الله عليه وآلہٖ وسلم و تعظيمًا ۔ والله قد يثيبهم على هذه المحبة والاجتهاد لا على البدع من اتخاذ مولد النبى صلى الله عليه وآلہٖ وسلم عيدًا ۔

Meaning: And the same way, those matters are rewarded which some people adopt from one another or innovate to express happiness like birth celebration of Jesus Christ by Christians or celebrating Mawlid in the love of the Holy Prophet. Allah grants reward upon this love and jurisdiction and not on heresies. Therefore the people who adopt the day of Mawlid as Eid are rewarded.

He writes in the same book on another place:

◄ فتعظيم المولد واتخاذه موسمًا، قد يفعله بعض الناس و يكون له فيه أجر عظيم: لحسن قصده و تعظيمه لرسول الله صلى الله عليه وآلہٖ وسلم كما قدمته لك أنه يحسن من بعض الناس ما يستقبح من المؤمن المسدد

Meaning: To esteem the sacred Mawlid and to make it a ritual is the act of some people and there is a great reward in it for them because their intention is pure as well as have reverence for the Holy Prophet. As I have described before that to some people certain deed is good while some entitle it as abhorred.

MUJADDID ALIF SANI

(1564-1624 AD)

Ahmad Sirhindi Mujaddid Alif Sani writes in his letters:

نفس قرآں خواندن بصوتِ حسن و در قصائد نعت و منقبت خواندن چہ مضائقہ است؟ ممنوع تحریف و تغیر حروفِ قرآن است، والتزام رعایۃ مقامات نغمہ و تردید صوت باآں، بہ طریق الحان با تصفیق مناسب آن کہ در شعر نیز غیر مباح است۔ اگر بہ نہجے خوانند کہ تحریفِ کلمات قرآنی نشود۔۔۔ چہ مانع است؟ (مکتوبات حضرت مجدد الف ثانی، دفتر سوم)

Meaning: What is the harm in reciting Quran and devotional poems, encomiums and eulogies melodiously! Only this much is prohibited as to change and curtail words of the Quran or recite in the form of a song and clap which is also unfair in poetry. If no change or curtailment occurs in Quranic verses and in the recitation of devotional poetry during Mawlid then what is the hurdle! **(Letters of Mujaddid Alif Sani, Vol.3)**

ALI IBN IBRAHIM AL-HALABI

Ali ibn Ibrahim al-Halabi is among the scholars of great stature and popular Shaikhs. Due to his knowledge, he was called the great leader of the era. None of his contemporaries were at his level. He is the exegetist and author of highly placed and popular books. His greatest book *Insan al-Uyun fi Sirat al-Amin al-Mamun* is about the Holy Prophet’s life which is known by the

title *Seerat-e-Halbiya*. In this book, he logically proves that celebrating Mawlid is lawful and praiseworthy. He says:

◄ والحاصل أن البدعة الحسنة متفق على ندبها و عمل المولد و اجتماع الناس له كذالك أى بدعة حسنة

Meaning: The crux of the matter is that the logic of praiseworthy innovation is agreed upon. Same is about the practice of celebrating Mawlid and gathering people for it which is also a good innovation (lawful and praiseworthy).

MULLAH ALI AL-QARI

(Died in 1606 AD)

Mulla Ali al-Qari is the famous jurist and Hadith compiler of Hanafi sect. He is the writer of books like *Sharh al-Shifa* and *Mirqat al-Mafatih Sharh Mishkat al-Masabih.* He has also authored a valuable book *Al-Mawrid al-Ravi fi Mawlid al-Nabi wa Nisbah Al-Tahir* on Mawlid. In it the celebration of Mawlid conferences in Arab and Non-Arab regions is described in a very logical way in Islamic and historical perspective. In this book Mulla Ali al-Qari writes:

◄ و فى قولهٗ تعالىٰ: لَقَدۡ جَآئَکُمۡ رَسُوۡلٌ (التوبة) اشعار بذلك و ايماء الى تعظيم وقت مجيئه الى هنالك۔ قال: و على هذا فينبغى أن يقتصر فيه على ما يفهم الشكر لله تعالىٰ من نحو ما ذكر و أما ما يتبعه من السماع و اللهو و غيرهما فينبغى أن يقال ما كان من ذالك مباحًا بحيث يعين على السرور بذالك اليوم فلا بأس يالحاقه و ما كان حرامًا أو مكروهًا فيمنع۔ و كذا ما كان فيه خلاف بل نحسن فى أيام الشهر كلها و لياليه يعنى كما جاء عن ابن جماعة تمنيه فقد اتصل بنا أن الزاهد القدوة المعمر أبا اسحاق ابراهيم بن عبد الرحيم بن ابراهيم بن جماعة لما كان بالمدينة النبوية على ساكنها افضل الصلاة واكمل التحية كان

يعمل طعامًا فی المولد النبویؐ و یطعم الناس و یقول: لو تمکنت عملت بطول الشهر کل یوم مولدًا۔

قلت: و انا لما عجزت عن الضیافة الصوریة کتبت هذه الاوراق لتصیر ضیافة معنویة نوریة مستمرة علی صفحات الدهر غیر مختصة بالسنة و الشهر و سمیته: بالمورد الروی فی مولد النبی صلی اللہ علیہ وآلہٖ وسلم۔

Allah says:

◄ لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ (۹:۱۲۸)

Meaning: Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (become) grievously heavy on him (blessings and peace be upon him). (O mankind,) he is ardently desirous of your (betterment and guidance and) he is most (deeply) clement and merciful to the believers. **(9:128)**

In this verse there is a news and signal that honour the time of the Holy Prophet’s arrival. That is why it is necessary to express gratitude but only in the mentioned ways. If for the expression of joy on the day of Mawlid, every lawful and agreed upon act is conducted then there must not be any harm. Whatever is unlawful, abominable or conflicted must be forbidden. We celebrate (Mawlid) through all days and nights of the blessed month. Ibn Jamaah said, “This news is conveyed to us that when the devotee and worshipper Abu Ishaq Ibrahim ibn Abdul Rahim was in Madina, he held banquet in honour of Prophet’s birth and would say, ‘If it was in my capacity I would have arranged Mawlid meeting daily the whole month’.”

I (Mullah Ali al-Qari) say that since I am unable to arrange a feast therefore I have written these pages so that a spiritual

banquet may be offered from my side which may last on the pages of time not merely particular to certain year or month and I have entitled this book as *Al-Mawrid al-Ravi fi Mawlid al-Nabi*.

At another point he writes,

◄ و قد رؤى ابولهب بعد موته فى النوم فقيل له: ما حالك. فقال: فى النار الا أنه خفف عنى كل ليلة اثنتين فامص من بين اصبعى هاتين ماء و اشار الى رأس أصابعه۔ و ان ذالك باعتاقى لثوبية عند ما بشرتنى بولادة النبى صلى الله عليه وآلہٖ وسلم و بارضاعها له۔

Meaning: Abu Lahab was seen in a dream and was enquired: "How are you?" So he replied, "Burning in fire, although I am relieved (as regards punishment) on every Monday." Signaling by his finger, he further said, "From the middle of both my fingers sprouts (a spring of) water (which I drink) and this (relief in punishment) for me is because I freed Sobia when she announced to me the good news of birth of (Prophet) Mohammad. She also fed him milk."

SHAH ABDUL RAHIM DEHLVI

(1054-1131 AH)

Shah Waliullah Muhaddith Dehlvi quotes his father Shah Abdul Rahim Dehlvi:

◄ كنت أصنع فى أيام المولد طعاما صلة بالنبى صلى الله عليه وآلہٖ وسلم فلم يفتح له سنة من السنين شى أصنع به طعامًا. فلم اجد الا حمصًا مقليًا فقسمته بين الناس فرأيته صلى الله عليه وآلہٖ وسلم و بين يديه هذا الحمص متبهجًا بشاشًا (شاہ ولی اللہ، الدر الثمین فی مبشرات النبی الامین)

Meaning: I arranged feast on the day of Mawlid annually but could not do so one year because of poverty. Thus I distributed

roasted grams among the people in the happiness of Mawlid. At night I dreamt that the same grams were placed in front of the Prophet and he was sitting glad and happy. **(Al-Darul Samin fi Mubasharat al-Nabi al-Amin by Shah Waliullah)**

By telling the act and dream of his father, Shah Waliullah, the equally popular one among every sect in the subcontinent proves the validity of celebrating Mawlid according to one's capacity.

ISMAIL HAQQI

(1652-1724 AD)

He writes in *Tafsir Ruh al-Bayan*:

◄ و من تعظیمه عمل المولد اذا لم یکن فیه منکر۔ قال الامام السیوطی قدس سره: یستحب لنا اظهار الشکر لمولده علیه السلام۔ (اسماعیل حقی، تفسیر روح البیان)

Meaning: And to celebrate Mawlid is out of Prophet Mohammad's respect if it is pure of prohibitions. Imam Suyuti has said, "It is compulsory for us to express gratitude upon his sacred birthday." **(Tafsir Ruh al-Bayan)**

SHAH ABDUL AZIZ MUHADDITH DEHLVI

(1745-1822 AD)

The bright sun of the family of Shah Waliullah, Shah Abdul Aziz Muhaddith Dehlvi writes in his *Fatawa Azizia*:

◄ و برکة ربیع الاوّل بمولد النبی صلی الله علیه وآلهٖ وسلم فیه ابتداء و بنشر برکاته صلی الله علیه وآلهٖ وسلم علی الامة حسب ما یبلغ علیه من هدایا الصلوٰة والاِطعامات معاً۔ (عبد العزیز محدث دہلوی، فتاویٰ)

Meaning: And *Rabi al-Awwal* is blessed due to the birthday of the Holy Prophet. The more gifts, blessings, greetings and feasts are presented in the Prophet's court from umma the more blessings of Holy Prophet are conferred upon them. **(Fatawa Azizia)**

SHAIKH ABDULLAH IBN MOHAMMAD IBN ABDUL WAHAB

(1115-1206 AH | 1703-1791 AD)

Abdullah ibn Mohammad was the founder of the school of thought of people of Hadith. While interpreting his father, Abdul Wahab's book, *Mukhtasar Seerat al-Rasool*, he writes about Mawlid:

◄ و ارضعته صلی اللہ علیہ وآلہٖ وسلم ثوبیۃعتیقۃ ابی لهب اعتقها حين بشرته بولادته صلی اللہ علیہ وآلہٖ وسلم و قد رؤی ابولهب بعد موته فی النوم فقيل له: ما حالك؟ فقال: فی النار، الا انه خفف عنی كل اثنين، و امص من بين اصبعی هاتين ماء۔ و اشار براس اصبعه۔ و ان ذالك باعتاقی لثوبية عند ما بشرتنی بولادة النبی صلی اللہ علیہ وآلہٖ وسلم و بارضاعها له۔

قال ابن الجوزی: فاذا كان هذا ابولهب الكافر الذی نزل القرآن بذمه جوزی بفرحه ليلة مولد النبی صلی اللہ علیہ وآلہٖ وسلم به، فما حال المسلم الموحد من امته يسر بمولده۔ (عبداللہ، مختصر سیرۃ الرسولؐ)

Meaning: And the maid of Abu Lahab, Sobia, fed the Prophet with her milk. When she broke the news of his birth, Abu Lahab liberated her. Abu Lahab was seen in a dream after his death and was inquired, "What is your condition now?" Thus he replied, "Burning in fire though every Monday I am relieved (of my affliction)," and pointing his finger he said, "(A spring of) water sprouts between my these two fingers (that I drink) and this (reduction in punishment for me) is because I released Sobia when she broke the good news of the birth of (Prophet) Mohammad. She also fed him milk."

Ibn al-Jawzi says, "Even Abu Lahab is rewarded on Mawlid for the celebration of joy on the Prophet's sacred birth. Though for

his condemnation (a complete) sura in the Holy Quran is revealed. Then (imagine) what will be the reward for the believer of Oneness of Allah who celebrates the Mawlid (with all the joy and zeal)! **(Mukhtasar Seerat al-Rasool)**

SHAH AHMAD SAEED MUJADDID DEHLVI

(Died in 1860 AD)

He was a famous learned and spiritual personality of India. He died in Madina and is buried beside Usman ibn Affan. He writes in his periodical, *Asbaat al-Mawlid wal Qiyam*:

◄ ايها العلماء السائلون عن دلائل مولد الشريف لنبينا و سيدنا صلى الله عليه وآله وسلم! فاعلموا ان محفل المولد الشريف يشتمل على ذكر الآيات والاحاديث الصحاح الدالة على جلالة قدره و احوال ولادته و معراجه و معجزاته و وفاته صلى الله عليه وآله وسلم۔ كلما ذكره الذاكرون و كلما غفل عن ذكره الغافلون۔ فانكاركم مبنى على عدم استماعه

Meaning: O ulema you inquire about the logic of Mawlid! Acknowledge that the assembly of Mawlid is based on discussion of such Quranic verses and correct Hadiths which advocate the perfect glory of the beloved Prophet as well as the events of his fortunate birth, Miraj, miracles and departure are narrated. His remembrance has always been the way of sages of the religion and only the oblivious ones have been in denial. Hence your refusal is because of stubbornness.

AHMAD ALI SAHARANPURI

(1810-1880 AD)

Ahmad Ali Muhaddith Saharanpuri, the famous scholar of Deoband, answered a question:

◀ ان ذکر الولادة الشریفة لسیدنا رسول الله صلی الله علیه وآله وسلم بروایات صحیحة فی اوقات خالیة عن وظائف العبادات الواجبات و بکیفیات لم تکن مخالفة عن طریقة الصحابة و اهل القرون الثلاثة المشهود لها بالخیر و بالاعتقادات التی موهمة بالشرك و البدعة و بالآداب التی لم تکن مخالفة عن سیرة الصحابة التی هی مصداق قوله علیه السلام: ما انا علیه و اصحابی و فی مجالس خالیة عن المنکرات الشرعیة موجب للخیر والبرکة بشرط ان یکون مقرونًا بصدق النیّة والاخلاص و اعتقاد کونه داخلًا فی جملة الاذکار الحسنة المندوبة غیر مقید بوقت من الاوقات فاذا کان کذٰلك لا نعلم احد من المسلمین ان یحکم علیه یکونه غیر مشروع او بدعة۔ (سہارن پوری، المہند علی المفند)

Meaning: The remembrance of the Holy Prophet's birth with correct traditions is the cause of blessings and betterment if done with following conditions:

- Conducted in the times not fixed for mandatory worships.
- With those states which are not against the manners of the sacred Companions and their successors (especially) if the Holy Prophet witnessed them and was also glad.
- With those beliefs which do not depict polytheism and heresy.
- With those manners which are not opposite to the lifestyle of the Companions that is according to the Hadith:

  ما انا علیه و اصحابی (ترمذی۔2641)

  Meaning: Those who follow me and my Companions.[9] **(Tirmidhi 2641)**

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[9] This is a long Hadith in which the Holy Prophet mentioned that there will be seventy-three sections of his umma and only one of them will enter the paradise. The Companions asked that who will be those fortunate ones? The Holy Prophet replied, "Those who follow me and my Companions."

- In the conferences where prohibitions of sharia are not practised.

Provided all this is done with sincerity of intention. Also it is not related to any particular time because it is a commendable recounting like other kinds of invocation.

If all this is considered then no Muslim should declare it as unlawful or heresy. **(Al-Muhannad Ala al-Mufannad by Saharanpuri)**

SAYYID AHMAD IBN ZAYNI DAHLAN

(1233-1304 AH)

Sayyid Ahmad ibn Zayni Dahlan was born in Makkah. He was a mufti of Makkah and was highly designated in Hejaz among his contemporaries. He wrote more than thirty-five books and booklets on almost every subject. He proved by quoting the sayings of leaders and scholars in *Al-Sirah al-Nabawiyyah* (1:53,54) that even an infidel was not deprived of reward on the celebration of Mawlid then what would be the status of reward for a believer of Oneness! The lawful wishes and prayers of a celebrator of Mawlid are soon fulfilled.

NAWAB SIDDIQ HASAN KHAN BHOPALI

(Died in 1307 AH)

He was a renowned religious scholar of the school of thought of people of Hadith. He writes about celebrating Mawlid:

- If the Prophet cannot be remembered daily then manage to sit any day in a week or a month to mention or deliver a sermon about his ways of life, physical and spiritual righteous deeds as well as sacred birth and death. However, not any day of the month of *Rabi al-Awwal* should be void of his remembrance. Learn and teach the traditions and signs about him which are rightly proven. **(Ash-Shamama tul- Anbarah Min Mawlid al-Khayr-ul-Barah:5, Bhopali)**

Further he writes:

- ❖ The one who does not feel delighted on listening about the grandeur of the Prophet especially during Mawlid and nor is thankful to God on this blessing is not a Muslim. **(Ash-Shamama tul- Anbarah Min Mawlid al-Khayr-ul-Barah:16 by Bhopali)**

ALLAMA MOHAMMAD IQBAL

Poet of the East, Allama Mohammad Iqbal says:

- ❖ All the days collectively which are made sacred for Muslims also include the day of Mawlid. For me it is essential for mental and inward training of human beings that whatever role model for life according to their faith is best, may always remain in front of them. Therefore, Muslims need to keep the ways of life of the Prophet in view so that the passion of following and executing them may last. To establish these passions there are three ways:

  - First is sending peace and salawat which have become a part and parcel of the Muslim’s life. They ever derive opportunities of sending salawat and greetings. I have heard about Arabia, if two individuals fight somewhere in a bazaar and the third loudly recites:

    اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَبَارِكْ وَسَلِّمْ

    Meaning: O Allah! Send blessings, benedictions and salutations to Prophet Mohammad.

    Then the fight stops at once by the effect of salawat. When it (salawat) is recited, the Prophet’s remembrance essentially affects the inward.

  - First way is individual while the second is collective. That is, Muslims gather in a large number and a person well versed in the biography of the Holy Prophet may describe his lifestyle so that the passion to follow him

may be created in the Muslims. To act upon this method, all of us have gathered here.

- Third method although is difficult but it is necessary to tell. The method is that the Prophet is remembered in such abundance and in such a way that the inward of man may become a manifestation of different aspects of the Prophethood. That means, the conditions manifested by the sacred existence of the Holy Prophet thirteen hundred years ago, may also be created in your inwards even today. **(Asaar-e-Iqbal by Ghulam Dastagir Rasheed)**

ASHRAF ALI THANWI

(1863-1943 AD)

He was a renowned scholar of Deoband. He pledged his allegiance at the hand of Imdadullah Muhajir Makki. Addressing about the conferences of Mawlid he quotes Mullah Ali al-Qari regarding significance of *Rabi al-Awwal*:

لهذا الشهر فى الإسلام فضل　　　منقبته تفوق على الشهور

ربيع فى ربيع فى ربيع　　　و نور فوق نور فوق نور

Explanation: In Islam, this month is very significant and its praise has great importance over all the months. It is a spring within spring and Divine light over Divine light.

Then Ashraf Ali Thanwi adds:

- It has been my routine for several years in the sacred month of *Rabi al-Awwal* that when the sacred month arrives I briefly describe those marvels of the Holy Prophet which especially belong to the sacred birth but it is not a compulsion because ulema have reservations. Rather there are two reasons, one is that the remembrance of the Prophet is in fact obedience in itself and a cause of blessing. Second, it is

because people may know that we prohibit Mawlid assemblies not due to remembrance itself. Instead it is prohibited due to the merger of ills and wrongs otherwise we ourselves arrange for his remembrance. These are the apparent reasons.

The main reason (of celebrating Mawlid in *Rabi al-Awwal*) is that in the sacred month, the urge of remembering the Prophet intensifies more than other days. This is natural that an event is most recalled when the day of its occurrence arrives again. As recalling is a natural phenomenon so what is the harm in mentioning it by tongue as well. It is natural.

In the same address he says:

❖ My routine was that I would describe attributes of the Holy Prophet in this month. It was consistent but not a commitment. Thus I mentioned about the Holy Prophet's attributes in several sermons for a few years. The names of which are all rhymed: Al-Nur, Al-Zahur, Al-Surur, Al-Shazur, Al-Habur. In this context the title of one sermon of the same chain is not rhymed. Then for many years I could not continue it. Some health problems aroused due to which a long break interrupted the routine. Another reason was also that people might not consider this routine as compulsory because the main reason of my commitment was only that I remembered excessively the attributes of the Prophet in these days more than the others. It was not because of necessity of sharia.

While explaining the mercy and beneficence of Allah, he says:

❖ The wealth of faith and pure deeds can only be attained by following the Holy Prophet. If he had not manifested, we would have been utterly deprived of this wealth. We owe to Allah greatly that He blessed us with this wealth in his form. The same favour He refers in the Quran repeatedly and makes us realize it. At some place, He says:

◄ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَاتَّبَعْتُمُ الشَّيْطٰنَ اِلَّا قَلِيْلًا (۴:۸۳)

Meaning: Had there not been Allah's favour to you and His mercy (in the form of Prophethood of Mohammad), certainly you would (all) have followed Satan except only a few. **(4:83)**

At another place he says:

◄ فَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَكُنْتُمْ مِّنَ الْخٰسِرِيْنَ (۲:۶۴)

Meaning: So, had there not been Allah's bounty and His mercy upon you, you would have been wrecked indeed. **(2:64)**

While explaining these verse Ibn Abbas says that here Allah's mercy and beneficence refer to the Prophethood of Mohammad *sall'Allah alayhi wa'alihi wasallam*. So the meaning of these verses is that if Allah had not been merciful and beneficent upon you by sending Prophet Mohammad, you would have been damned and deprived. Had He not been compassionate enough to send His Prophet, most of you would have followed Satan.

Anyhow, the true beneficence and mercy which is worth delight is that we have been favoured to have faith and pure deeds by the grace of the Holy Prophet's munificent existence. This great blessing made us successful in both the worlds. **(Khutbaat-e-Milad-un-Nabi[10] by Maulana Ashraf Ali Thanwi)**

RASHEED AHMAD LUDHIANVI

(1922-2002 AD)

He writes:

❖ When the punishment of a wretched infidel like Abu Lahab has been reduced due to expressing pleasure on Mawlid then surely the follower who celebrates his birthday and spends

[10] Publisher Idara Taleefat-e-Ashrafia, Chowk Fawara, Multan. Publication date: Muharram 1426 AH.

upto his capability in his love will get high ranks. **(Ahsan-ul-Fatawa)**

AGREED UPON DECISION OF ULEMA OF DEOBAND

The ulema of Haramayn asked the ulema of Deoband twenty-six different dissenting questions regarding faith. Khalil Ahmad Saharanpuri (1269-1346 AH) replied in writing in 1325 AH, which was published by the title *Al-Muhannad ala al-Mufannad*. Twenty-four renowned ulema of Deoband endorsed these answers and among them were:

1. Mehmood-ul-Hasan (Died 1339 AH)
2. Ahmad Hasan Amrohi (Died 1330 AH)
3. Mufti Azam Darul Uloom Deoband Mufti Aziz-ur-Rehman (Died in 1347)
4. Ashraf Ali Thanwi (Died in 1362 AH)
5. Aashiq Ilahi Merathi

The twenty-four ulema described that whatever is written in *Al Muhannad ala al-Mufannad* is their creed and of their guides. In the said book, twenty-first question is about celebration of Mawlid. Its text is given:

◄ اتقولون ان ذکر ولادته صلی الله علیه وآلهٖ وسلم مستقبح شرعًا من البدعات السیئة المحرمة ام غیر ذلك؟

Meaning: Are you convinced that celebrating the birth of Holy Prophet is unlawful and abhorred (God forbid) in sharia or somewhere else?

The collectively agreed upon answer was given by the ulema of Deoband as below:

حاشا ان یقول احد من المسلمین فضلًا ان نقول نحن ان ذکر ولادته الشریفة علیه الصلاۃ والسلام، بل و ذکر غبار نعالہ و بول حمارہ صلی اللہ علیہ وآلہٖ وسلم مستقبح من البدعات السئیة المحرمة۔ فالاحوال التی لھا ادنی تعلق برسول اللہ صلی اللہ علیہ وآلہٖ وسلم ذکرھا من احب المندوبات و اعلی المستحبات عندنا سواء کان ذکر ولادتہ الشریفة او ذکر بولہ و برازہ و قیامہ و قعودہ و نومہ و نبہتہ کما ھو مصرح فی رسالتنا المسماۃ بالبراھین القاطعة فی مواضع شتی منھا۔

Meaning: God forbid! Not only us, rather there is no Muslim who considers remembrance of his sacred birth as heresy or haram act. Not even dust of his shoes or the urine of his donkey are considered as repugnant. Anything which relates even a little bit to the Prophet is greatly loved and rated at highly commendable degree. Whether the discussion is about the sacred birth or his style of speaking, sitting, leaving, sleeping etc. As mentioned frequently and clearly in our booklet *Braheen-e-Qatia*.

MOHAMMAD MAZHARULLAH DEHLVI

- It is lawful if Mawlid is celebrated with right traditions and by taking out processions on 12th *Rabi al-Awwal* provided no prohibited action is practised. To proclaim it unlawful, there should be some logic given by sharia. What logic does the inhibitors have for its prohibition? To say that the Companions did neither celebrate Mawlid nor take out processions, cannot be the logic for prohibition. Not to practise any lawful matter cannot make it unlawful. **(Fatawa-e-Mazhari 435-436)**

MOHAMMAD IBN ALVI AL-MAALKI AL-MULKI

- Undoubtedly! The assembly of Mawlid al-Nabi is associated with the delight of sacred birth. From expression of its

pleasure even the pagan (Abu Lahab) has benefitted. It is mentioned in *Sahih Bukhari* that on Monday the affliction of Abu Lahab is reduced as he freed his maid Sobia for breaking him the good news of the Holy Prophet's birth.

SULTAN-UL-FAQR SIXTH
SULTAN MOHAMMAD ASGHAR ALI

My spiritual guide Sultan-ul-Faqr Sixth Sultan Mohammad Asghar Ali (1947-2003 AD) regularly held grand assemblies of Mawlid biannually. First on 12th-13th April and second in the first week of September. On Mawlid lavish and grand meal was arranged which was open for all. Apart from that wherever he visited, there and then the meeting of Mawlid started. In these assemblies hymns and encomiums were recited and grandeur of the Holy Prophet was described. Except the assembly of Mawlid he never celebrated any occasion. He said that he wished to listen to the praise and encomiums of the Prophet his entire life and same should be the aim of everyone's life. Life is useless without the love of Prophet Mohammad. Once he said to me, "As I walk on the earth, there are many people following and respecting me. They kiss my hands and some of them even start touching my feet, it is only because of Prophet's kindness and my slavery to him, otherwise I am nothing." He advised me, "You also try to spread the religion and love of the Prophet, People of the Cloak *(Ahl al-Bayt)* and Companions through your writings and speeches or whatever skill Allah has granted you. Then see how the favour of Allah and His beloved will help you."

CHAPTER-5

MAWLID IN ISLAMIC WORLD

In Islamic world the celebration of birthday of the Holy Prophet had been taking place with devotion and zeal till the end of Ottoman Empire. Afterwards whoever dominated, every action which he disliked was declared polytheism. Here is a brief description of the festivities and feasts of Mawlid celebrated in the Islamic world till Ottoman Empire.

MAWLID IN MAKKAH

١) قال السخاوی: و اما اهل مکة معدن الخیر و البرکة فیتوجهون الی المکان المتواتر بین الناس انه محل مولده و هو فی "سوق اللیل" رجا بلوغ کل منهم بذالك المقصد و یزید اهتمامهم به علی یوم العید حتیٰ قل ان یتخلف عنه احد من صالح و طالح، و مقل و سعید سیما "الشریف صاحب الحجاز" بدون توار و حجاز قلت: الان سیماء الشریف لاتیان ذالك المکان ولا فی ذالك الزمان، قال: وجود قاضیها و عالمها البرهانی الشافعی اطعام غالب الواردین و کثیر من القاطین المشاهدین فاخر الاطعمة و الحلوی، و یمد للجمهور فی منزله صبیحتها سماطًا جامعًا رجاء لکشف البلوی، و تبعه ولده الجمالی فی ذالك للقاطن و السالك، قلت: اما الان فما بقی من تلك الاطعمة الا الدخان، ولا یظهر مما ذکر اِلا بریح الریحان، فالحال کما قال:

اما الخیام فانها کخیامهم

واری نساء الحی غیر نسائهم

Meaning: Al-Sakhawi says that the people of Makkah are blessed. They know importance of the birth place of the Holy Prophet and meditate towards Suq al-Layl so that they may find blessings. These people enhance their preparations on Mawlid so much so that everyone whether good, bad, fortunate or unfortunate does his best. Especially Emir of Hejaz participates with pleasure and a particular mark is made at the place on his arrival, formerly it was not so. The judge and scholar Al-Burhani al-Shafi proclaimed it favourite to get the pilgrims, slaves and audience eat meal and sweets. The Emir arranges a feast in his house for the masses, hoping the trials and calamities may be avoided. His son Al-Jamali also followed him and favoured slaves and travellers. There was no leftover in the feast, only the aroma and fragrance was there. A poet describes the situation metaphorically as:

اما الخيام فانها كخيامهم

وارى نساء الحى غير نسائهم

Explanation: The camps are like those camps but I see the women of this clan are totally different from those ones. **(Al-Mawrid al-Ravi fi Mawlid al-Nabi:15 by Mullah Ali al-Qari)**

Since centuries the Makkans have been celebrating Mawlid al-Nabi, the detail is below:

٢) يزار مولد النبى المكانى فى الليلة الثانية عشر من شهر ربيع الاول فى كل عام فيجتمع الفقهاء والاعيان على نظام المسجد الحرام و القضاة الاربعة بمكة المشرفة بعد صلاة المغرب بالشموع الكثيرة و الفوانيس و المشاغل و جميع المشائخ مع طوائفهم بالاعلام الكثيرة و يخرجون من المسجد الى سوق الليل و يمشون فيه الى محل مولد الشريف بازدحام و يخطب فيه شخص و يدعو للسلطنة الشريفة ثم يعودون الى المسجد الحرام و يجلسون صفوفا فى وسط المسجد من

جهة الباب الشريف خلف مقام الشافعية و يقف رئيس زمزم بين يدی ناظر الحرم الشريف و القضاة يدعو للسلطان و يلبسه الناظر خلعة و يلبس شيخ الفراشين خلعة ثم يؤذن للعشاء و يصل الناس على عادتهم ثم يمشی الفقهاء مع ناظر الحرم الی الباب الذی يخرج منه من المسجد ثم يتفرقون، و هذا من اعظم مراكب ناظر الحرم الشريف بمكة المشرفة و ياتی الناس من البدو و الحضر و اهل جدة و سكان الاودية فی تلك الليلة و يفرحون بها۔ (قطب الدين، الاعلام باعلام بيت الله الحرام۔١٩٦)

Meaning: Every year at the night of 12th *Rabi al-Awwal* pilgrims visit the birth place of the Holy Prophet. Ulema, Islamic jurists, governors and judges of all four creeds (from all regions) gather in Masjid al-Haram (the Sacred Mosque) after evening prayer, passing by Suq al-Layl. They visit the place where the Holy Prophet was born while carrying chandeliers and beacons in their hands in a large number leaving no room. Then the scholars deliver speeches and prayer is beseeched for all Muslims.

Then people come back to the sacred mosque and sit in the middle of the mosque behind *Maqam-e-Shafia* facing towards *Baab-e-Sharif* and the supervisor of Zamzam spring stands beside Kaaba. Afterwards the qadi calls the contemporary king and the guardian of Kaaba fastens his turban and also honours the incharge head of cleaners with a robe. Then the call of night (Isha) and the congregation of salat follow. People offer salat according to their own method, after that the jurists leave. This is such a large gathering that the people from far off villages, cities even from Jeddah participate in the birthday of the Holy Prophet and express their delight. **(Al-Alaam ba Alaam Baitullah al-Haram: 196 by Qutbuddin)**

In Al-Jamia al-Latif, it is written in the context of Mawlid in Makkah:

٣) جرت العادة بمكة ليلة الثانی عشر من ربيع الاول فی کل عام قاضی مکه الشافعی يتهياء لزيارة هذا المحل الشريف بعد صلاة المغرب فی جمع عظيم منهم الثلاثة القضاة و اکثر الاعيان من الفقهاء والفضلاء و ذوی البيوت بفوانيس کثيرة و شموع عظيمة و زحام عظيم و يدعی فيه للسلطان والامير مكة و للقاضی الشافعی بعد تقدم خطبة مناسبة للمقام ثم يعود منه الی المسجد الحرام قبيل العشاء و يجلس خلف مقام الخليل عليه السلام بازاء قبة الفراشين و يدعو الداعی لمن ذکر انفًا بحضور القضاة و اکثر الفقهاء ثم يصلون العشاء و ينصرفون و لم اقف علی اوّل من سن ذالك سالت مؤرخی العصر فلم اجد عندهم علما بذالك۔ (للجامع اللطيف فی فضل مکہ واہلہا وبنا البيت الشريف:٢٠١)

Meaning: Makkan’s annual routine on 12th *Rabi al-Awwal* is that the qadi who is a Shafi along with a huge procession visits the sacred birth place after evening salat to pay regards. In this procession leaders of all three sects, many jurists, notables and citizens are included. They carry chandeliers and candles. There a sermon on the topic of Mawlid is delivered and then a *dua* is prayed for the king of the time, Emir of Makkah and qadi of Shafi sect (because of being the managers of program). Then they visit the sacred mosque before the night salat, gather at the place of Abraham and pray again. This continues till the night salat. All the qadis and jurists participate in it then the night salat is offered and they set off.

The author says, “I do not know who started this and it could not be intimated inspite of being asked by many contemporary historians.” **(Al-Jamia al-Latif fi Fadal Makkah wa Ahlaha wa Bana al-Bait al-Sharif: 201)**

4) On the birthday of Holy Prophet enormous delight is expressed. It is called Eid of birthday of the Messenger of Allah. This day, *jalebi* (a sweet dish) is sold on a large scale. In

the sacred Kaaba a grand mat is spread behind the magnificent Hanafi prayer mat. The governor and commanders of Hejaz along with the staff wearing fine embellished clothes are present. Reciting encomiums, they visit birth place for a short while and come back. From Kaaba till the birth place double sided lines of lanterns are lighted and sideway lights are lit on the houses and shops situated on the way. The birth place becomes a spot of Divine light. The celebrators of Mawlid keep reciting encomium melodiously. On 11th *Rabi al-Awwal* after night salat an assembly of Mawlid is held in the Kaaba. Till 2 am they celebrate Mawlid and then recite ending *dua*. Different groups keep reciting encomiums at the Holy Prophet's birth place the entire night of Mawlid.

At the time of each salat, from the evening of 11th *Rabi al-Awwal* till the afternoon of 12th *Rabi al-Awwal,* salute of twenty-one cannons is presented by Turkish cannon house from Jeyad Fort. Makkans celebrate these two days a lot, say encomiums and hold a number of conferences of Mawlid. **(Monthly Tareeqat, Lahore)**

5) On 11th *Rabi al-Awwal* the doors and walls of Makkah echoed with the sound of cannons right on the time when the muezzin of sacred Kaaba recited the call for afternoon *(Asr)* salat. All the people began to congratulate one another. The Emir of Makkah offered his salat with the congregation on Hanafi prayer mat. After the salat, first of all the chief of all qadis congratulated the Emir of Makkah for Eid of Mawlid as per routine. Then all ministers and the members of empire visited the birth place of Holy Prophet in a simple gathering which consisted of other notables of the city as well. This glorious assemblage set out to his birth place with grandeur. From Emir's residence till the birth place of the Holy Prophet both sides were lighted and especially the birth place became a pride of paradise with its colourful lighting. On arrival, the assemblage of pilgrims stood respectfully and a

man narrated the biography of Prophet Mohammad very effectively which the whole audience kept listening with all the heart and soul, and peace prevailed over the entire assembly. The sagacity of such sacred place did not let anyone move and the happiness of this fortunate day had swooned everyone. Afterwards Shaikh Fawad the vice foreign minister delivered an extempore speech. He orated about the great revolution of the human world whose reason is the Holy Prophet. In the end an orator recited an encomium, which the audience enjoyed a lot. Afterwards all of them pilgrimaged the place of birth one by one. On returning to the sacred mosque they offered night salat. After salat all gathered in a hall of Kaaba for participating in annual Mawlid. Here too the orator described the sacred conduct and attributes of the Holy Prophet gracefully. In the happiness of Eid of Mawlid all courts, offices and schools were closed for one day on 12th *Rabi al-Awwal*. This day of joy and rapture ended with blessings. May we celebrate this day with jubilations again. **(Monthly Tareeqat Lahore, derived from the Makkan Newspaper 'Al-Qibla')**

All the aforementioned extracts remind us of the near past when the Eid of Mawlid was celebrated with full fervour and regard. These are such arrangements whose description is preserved in books and journals. Alas! Now the same umma is in dispute and question the logic of this sacred day. Alas! Hundred times!

MAWLID IN MADINA

و لاهل المدينة... كثرهم الله تعالىٰ به احتفال و على فعله اقبال و كان للملك المظفر صاحب "اريك" بذالك فيها اتم العناية و اهتمامًا بشانه جاوز الغاية فاثنى عليه به العلامة ابو شامة احد شيوخ النووى السابق فى الاستقامة فى كتابة الباعث على البدع و الحوادث و قال مثل هذا الحسن: يندب اليه و يشكر

فاعله و يثنى عليه، زاد ابن الجزرى: و لو لم يكن فى ذالك الا ارغام الشيطان و سرور اهل الايمان۔ قال يعنى الجزرى: و اذا كان اهل الصليب اتخذوا ليلة مولد نبيهم عيدًا اكبر فاهل الاسلام اولى بالتكريم و اجدر۔ (ملا علی قاری، المورد الروی فی مولد النبی: ۱۵،۱۶)

Meaning: The people of Madina (may Allah make them prosper) also hold conferences in the same way and perform such desirable deeds. King Muzaffar Shah Areek was a compassionate person on this matter and did limitless preparations. Abu Shama who is one of the Shaikhs of Imam Nawawi and a blessed sage praises him (king) on such preparations in his book *Al-ba'as Ala al-Bidah wal Hawadis*. He says, "Such nice deeds were the king's favourite, and he encouraged and admired the people for them." Al-Jazri adds, "Though the very objective of executing such matters is only to humiliate Satan and to please and make the faithful delighted." He further says, "When the Christians celebrate the birth night of their Prophet as a feast then the Prophet of Islam is more deserving of praise and esteem. Therefore Muslims regard the Holy Prophet and express extreme felicity on his birthday." **(Al-Mawrid al-Ravi fi Mawlid al-Nabi: 15-16 by Mullah Ali al-Qari)**

MAWLID IN EGYPT AND SYRIA

فاكثرهم بذالك عناية اهل مصر والشام، و لسلطان مصر فى تلك الليلة من العام اعظم مقام، قال: و لقد حضرت فى سنة خمس و ثمانين و سبع مائة ليلة المولد عند الملك الظاهر برقوق رحمته الله عليه۔۔۔بقلعه الجبل العليه، فرايت ما هالنى و سرنى و ما سأنى و حررت ما انفق فى تلك الليلة على القراء و الحاضرين من الوعاظ و المنشدين و غيرهم من الاتباع والغلمان و الخدام المترددين بنحو عشرة الاف مثقال من الذهب ما بين خلع و مطعوم و مشروب و مشموم و شموع و غيرها ما يستقيم به الضلوع، و عددت فى ذالك خمسًا و عشرين من القراء

الصیتین المرجو کونهم مثبتین، ولا نزل واحد منهم الا بنحو عشرین خلعة من السلطان و من الامراء الاعیان. قال السخاوی: قلت و لم یزل ملوك مصر خدام الحرمین الشریفین ممن وفّقهم الله لهدم کثیر من المنا کیر و الشین و نظروا فی امر الرعیة کالوالد لولده، و شهروا انفسهم بالعدل، فاسعفهم الله بجنده و مدده.

(ملا علی القاری، المورد الروی فی مولد النبی صلی اللہ علیہ وآلہٖ وسلم)

Mullah Ali al-Qari writes:

Meaning: In the celebrations of Mawlid, the people of Egypt and Syria are the foremost. Sultan of Egypt holds the highest place in arranging the assemblies of Mawlid every year at the birthday night.

I was present in the fort of Al-Jabal al-Aliyaa with Sultan Az-Zahir Barquq during Mawlid celebrations in 785 AH. Whatever I saw there dazzled me and made me over-joyed, nothing seemed out of place to me. I kept writing whatever the king granted on that night to the Quran reciters, orators, encomium reciters, children, slaves and many others. It included ten thousand mithqal[11] gold, robes, variety of eatables, drinks, perfumes, candles and much more due to which they could improve their financial condition.

At that time I counted twenty-five melodious reciters who excelled all by their enchanting voice and none of them got down from the stage without having nearly twenty robes from the Sultan and the nobles of empire.

Al-Sakhawi says "My point of view is that the Sultans of Egypt who have been custodians of Haramayn were among those who were blessed by Allah to eliminate evils and drawbacks. They treated their subjects as if a father is to his son. They got fame by establishing justice. May Allah Almighty grant them His hidden

[11] Weight equal to 3.64 grams.

help in this matter!” **(Al-Mawrid al-Ravi fi Mawlid al-Nabi by Mullah Ali al-Qari)**

MAWLID IN SPAIN

و اما ملوك الاندلس و الغرب فلهم فيه ليلة تسير بها الركبان يجتمع فيها ائمة
العلماء الاعلام، فمن يليهم من كل مكان و علوا بين اهل الكفر كلمة الايمان،
واظن اهل الروم لا يتخلفون عن ذالك اقتفاء بغيرهم من الملوك فيما هنالك (ملا
علی القاری، المورد الروی فی مولد النبی-۱۴)

Meaning: The Sultans of Andalus and the notables of big cities of west used to go out in the form of caravan at night (on the birthday of the Holy Prophet) in which great leaders and ulema were included. On the way people would keep joining from place to place and all of them raised the word of truth in front of infidels. I imagine greatly that the Romans were not less than them and they used to hold Mawlid gatherings like other kings. **(Al-Mawrid al-Ravi fi Mawlid al-Nabi: 14 by Mullah Ali al-Qari)**

MAWLID IN THE SUBCONTINENT

الاحتفال فی بلاد الهند: و بلاد الهند تزید علی غیرها بکثیر کما اعلمنیه بعض
اولی النقد و التحریر۔ و اما العجم فمن حیث دخل هذا الشهر المعظم و الزمان
المکرم لاهلها مجالس فخام من انواع الطعام للقراء الکرام و للفقراء من
الخاص و العام، و قرائات الختمات و التلاوات المتوالیات و الانشادات
المتعالیات و انواع السرور و اصناف الحبور حتی بعض العجائز من غزلهن و
نسجهن یجمعن ما یقمن بجمعه الاکابر و الاعیان و بضیافتهن ما یقدرون علیه فی
ذالک الزمان، و من تعظیم مشایخهم و علمائهم هذا المولد المعظم و المجلس
المکرم انه لا یاباه احد فی حضوره، رجاء ادارک نوره و سروره۔ و قد وقع لشیخ
مشایخنا مولانا زین الدین محمود الهمدانی النقشبندی قدس الله سره العلی انه

اراد سلطان الزمان و خاقان الدوران همایون بادشاہ تغمدہ اللہ و احسن مثواہ ان یجتمع بہ و یحصل لہ المدد والمدد بسببہ فاباہ الشیخ، و امتنع ایضًا ان یاتیہ السلطان استغناء بفضل الرحمٰن فألح السلطان علی وزیرہ بیرم خان بأنہ لا بد من تدبیر للاجتماع فی المکان و لو فی قلیل من الزمان، فسمع الوزیر ان الشیخ لا یحضر فی دعوۃ من ھناء و عزاء الا فی مولد النبی علیہ السلام تعظیمًا لذالک المقام، فأنہی الی السلطان فأمرہ بتہیئۃ أسبابہ الملوکانیۃ فی انواع الاطعمۃ والاشربۃ و مما یتمم بہ و یبخر فی المجالس العلمیۃ، و نادی الاکابر والاھالی۔ و حضر الشیخ مع بعض الموالی فاخذ السلطان الابریق بید الادب و معاونۃ التوفیق و الوزیر اخذ الطشت من تحت امرہ رجاء لطفہ و نظرہ و غسلا یدا الشیخ المکرم و حصل لھما ببرکۃ تواضعھا و لرسولہ صلی اللہ علیہ وآلہٖ وسلم المقام المعظم و الجاہ المفخم۔ (ملا علی القاری، المورد الروی فی مولد النبی:۱۴، ۱۵)

Meaning: Highly placed critics, ulema and writers told me that in the cities of India people excessively celebrate the sacred and blessed functions (of Mawlid) surpassing the other countries. In Non-Arab region as soon as this sacred month approached, people prepared grand banquets in which variety of food was arranged for the Quran reciters, Dervishes and commoners. Splendour of the Prophet was orated, Quran and encomiums were recited continuously and jubilations were variedly expressed. Even some aged ladies used to spin yarn and knit for collecting money with which they arranged feast of their contemporary nobles and leaders according to their capacity. The respect of the Prophet’s sacred Mawlid was such that none of the ulema and Shaikhs would decline its invitation hoping to find delight, Divine light and inward peace. Once Emperor Humayun (may Allah grant him a peaceful place) intended to hold a meeting with Shaikh Zainuddin Mehmood Hamdani Naqshbandi and support him financially. The Shaikh refused to visit him, even stopped

the Emperor to come, as he needed nothing by the grace of Allah. The Emperor made his minister Bayram Khan to plan a meeting though for a limited time. The minister had heard that the Shaikh did not attend any gathering of joy or sorrow except that of Mawlid. Thus he (minister) requested the Emperor to arrange royal dishes, drinks and provide all facilities for having an intellectual company with him. All leaders and members of the empire were invited. Then the Shaikh along with some of his disciples arrived. The Emperor held a vessel respectfully and the minister carried a basin hoping for a kind and affectionate look from the Shaikh. Hence both of them got his hands washed. Both earned high grades from Allah and the Messenger due to their humility. **(Al-Mawrid al-Ravi fi Mawlid al-Nabi: 14-15 by Mullah Ali al-Qari)**

Ibn al-Jawzi says in his book *Bayan al-Milad al-Nabawi*:

◄ لا زال أهل الحرمين الشريفين و المصر و اليمن و الشام و سائر بلاد العرب من المشرق و المغرب يحتفلون بمجلس مولد النبی صلی اللہ علیہ وآلہٖ وسلم و یفرحون بقدوم ھلال شھر ربیع الاوّل و یھتمون اھتمامًا بلیغًا علی السماء و القراۃ لمولد النبی صلی اللہ علیہ وآلہٖ وسلم و ینالون بذالك اجرا جزیلًا و فوزًا عظیمًا۔

Meaning: The people of Makkah, Madina, Egypt, Syria, Yemen even from the east to west all the cities of Arabia have always been holding Mawlid gatherings. On sighting the moon of *Rabi al-Awwal* they would become delighted excessively. Therefore they made arrangements for reciting and listening to the grace of the Prophet on Mawlid and received countless reward and success.

From the mentioned references, it is proven when the Islamic world was united in the form of Caliphate, Mawlid had been celebrated with great devotion, reverence and fervour in the entire Islamic world till the Ottoman Caliphate. When the Islamic

world shattered, the umma disintegrated too. May Allah unite the Muslim umma again as one nation taking them out of the whirlpool of nationalism and prejudice.

خاص ہے ترکیب میں قومِ رسولِؐ ہاشمی

Explanation: The umma of Prophet Mohammad is blessed and constituted in a special way.



CHAPTER-6

OBJECTIVE OF DISCUSSION AND THE MESSAGE OF TRUTH

It is concluded from the whole discussion in the book that to celebrate Mawlid of Allah's beloved Prophet Mohammad *(sall'Allahu alayhi wa'alihi wasallam)* is not only appropriate and the most elevated act but also mandatory upon us as we are his umma. All the Prophets prayed to be his umma and were ready to abandon their Prophethood. How sorrowful and agonizing it is that we neglect Prophet Mohammad's day of birth but celebrate our own birthday and those of our wives, children and also celebrate our anniversaries. Religious and political parties hold their annual gatherings and admire their leaders. They celebrate the founding day, golden and platinum jubilees of their parties and hoist flags. They also show power by holding processions. Moreover, we celebrate our country's liberation day, rulers celebrate the anniversaries of their government but objection is only on the celebration of Mawlid. Curse on the followers of this notion!

Shun stubbornness, ego and prejudice! Let us celebrate Mawlid of our beloved Prophet with such glory to which he belongs and offer prostration of gratitude that Allah has made us his followers. We should send greetings and peace, recite encomiums, narrate grandeur of his Messengerhood and Mohammdan Reality. So that we may become eligible for intercession by him. In this way the new generation will also get awareness of the reality of the Holy Prophet and will be blessed with the Mohammadan love because salvation is only due to his love.

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I offer my gratitude to Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman who is the author of the book *Haqeeqat Eid Milad-un-Nabi*. He is the amazing contemporary author of twenty-four marvellous books on Sufism and spirituality. He is an extraordinary and charismatic personality. Every pure soul is attracted to him spontaneously. An aura of his personality prevails the atmosphere wherever he is. In fact, he is the true interpretation of Ibn Arabi's *al-Insan al-Kamil* or the Universal Divine Man, by several proofs.

It is his Divine guidance that I got the righteous path of *Faqr* and then with his spiritual as well as physical supervision and attention I accomplished this book too. I also have the honour of translating four of his other books titled as:

1. The Mohammadan Reality
2. Imam Hussain and Yazid
3. Sufism-The Soul of Islam
4. Sultan-ul-Faqr Sixth Sultan Mohammad Asghar Ali-Life and Teachings
5. The Spiritual Guides of Sarwari Qadri Order

I must be grateful to Sahibzadi Muneeza Najib, Ambreen Moghees, Ahsan Ali and Safa Amir for their valuable contribution in their respective expertise for making this book as a true guide towards celebrating the sanctity and truth of the greatest Divine revolution of the last Prophet's birth.

Celebration of Mawlid Al-Nabi



The lord of the worlds Prophet Mohammad (pbuh) privileged humanity by manifesting in the world which was in a state of utter chaos before him. Mawlid or the birthday of Allah's beloved Prophet Mohammad was celebrated with all the unheretical practices for approximately thirteen hundred years. It is only after the Ottoman Empire that a kind of debate on the celebration of his birthday is continued.

The author, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman has answered all queries regarding celebration of Mawlid. He has proven the validity of celebrating the prestigious day of the Prophet's arrival by the authentic events, Hadiths, Sunna and extracts from the legendary scholars of Islam. No aspect of the issue has been kept unaddressed. The holy verses of the Quran have been referred to reinforce the acceptability and authenticity of celebration of the most auspicious day.

This miraculous book is a classic and a favourite among the people as it unlocks hearts to the love for the beloved Holy Prophet.

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